

THE EXPOSITOR

N D · H O M I L E T I C · R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



FROM out the past I come and call your name! O hear Me Hitler. I am the Nazarene, the lowly Carpenter of Galilee, the Son of God, unknown, whom you deny with ignorance and your mistaken zeal. I told them then, I tell you once again, that Love is the fulfillment of the law. Upon what basis can you justify your hatred of your Fellowmen? Your cruelty to those, who like myself, have carried on the tablets of their hearts the Sacred Law and giv'n unto the World its concept of the Lord, and brought Me forth?

Two thousand years ago I gave My life to witness, at God's will, the Blessed Truth. There have been those throughout the centuries who caught the Vision of My sacrifice and arose in consciousness to take My hand, to call Me brother, which indeed I am. O Hitler, Listen! Are you one of those? Or are you Judas, who betrayed My trust?

I ask you — judge yourself and answer Me! Fling wide the portals of your inmost heart and let Me in; deny Me not again. God gave you Power to serve the souls of men! He asks of you according to that Power. The weary world needs leaders, men of strength, with vision lit by love of all mankind. Shall you be one to lift or one to crush the Mind of man, which wants, as ne'er before, enlightenment to rise from its despair?

I, Jesus, ask you to make your choice this day. It rests with you to help call forth the Dawn of Beauty or of Ugliness and Woe! The Light of Truth can so illumine man that like unto St. Paul, he's stricken blind, but then, with sight renewed by Grace and Love he visions God's perfection on this earth. I, Jesus, speak to you and bid you know you hold within your grasp the choice upon which depends the future of the world.

I, Jesus, ask your toleration now, your help in the establishment of Peace, to bring to earth the reign of harmony, through Love of Truth and goodwill to all men.

—Ruth Helen Davis.



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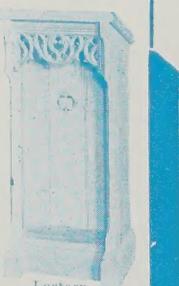
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C O N T E N T S

The Object in Preaching	267
William Tait Paterson, D.D., Cincinnati, Ohio	
Student Pastorates	269
William James DuBourdieu, Ph.D., Harvey, Illinois	
Christ Analysis	271
Manfred A. Carter, Scituate, Massachusetts	
Benedictions	275
I. G. Murray, Johnson City, Tennessee	
Editorials	276
Church Methods	278
Speaking to Children The Christian College Early Marriage Dedication Service Music for Choir and Organ Bulletin Board	
Sermons	284
Looking Out for Number One Charles F. Banning, D.D.	
Flowers in the Desert John Jackson Brown, Jr.	
Prepared Places (Baccalaureate) George McPherson Hunter, D.D.	
The Highway (Commencement) J. Oliver Ritchie	
Junior Pulpit	292
God Saves the Pieces The Creation Naming the Baby A Sermon on Chairs	
Illustrations	295
Wm. J. Hart, D.D. J. J. Phelan, D.D.	
Book Reviews	302
I. J. Swanson, D.D.	
Mid-Week Services	305
Topical Index	310
Buyer's Guide	310

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The EXPOSITOR
AND HOMILETIC REVIEW

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PURELY BUSINESS

Monticello, Indiana
April 22, 1940.

The Expositor,

I CANNOT resist! For years, perhaps 17 of them I have constantly read *The Expositor* while in the far Arctic, serving and being spent in the service of the King, preaching to the Eskimo, and treating their ills in Point Barrow Hospital. Up and down the far flung arctic coast within my parish of a thousand miles I have traveled, inspired by *The Expositor*. Once —terrible cold, at 60 below, found me preaching some hamlet, and later dealing out pills and other medicaments to the sick. Traveling with Bible in one hand and medicine kit in the other I worked in darkness and cold, and found it a joy, but, I always remembered my *Expositor* when I returned home and we for it.

And now, retired, account the age limit (O, tragic occurrence!) and said to be too old for the pulpit home (Why, O why should these young chaps look upon us wheel horses as 'has beens?') I ask myself, "Should I dispense with *The Expositor*?" My wife being rebels, and I answer, "No. E'en tho I be a poor old missionary, without charge, I must show the younger men that I yet am able to shoot if given the chance." And so, here's my \$3.25. I must keep with the procession.

Yours truly,
Henry W. Greist.

This means *The Expositor* and *The Annual*, of course. I have every copy of *The Annual* since it was published.

H.W.G.

With those two degrees one is almost inclined to refer to the Doctors Greist. Over the years Dr. Greist's letters have brought joy to our hearts for the reaction of an *Expositor* subscriber who received only two magazines a year, each bearing six monthly issues of *The Expositor*, were bound to be unusual letters. It was EXPOSITOR friend Greist who was among the first to react and minister at the time of the world-hushing crash of Will Rogers and Wiley Post, his "Bible in one hand and his medicine kit in the other."

J.M.R.

THE OBJECT IN MY PREACHING

WILLIAM TAIT PATERSON, D.D.

A GROUP of young ministers asked me this question several years ago, and I find no cause to alter my answer to them very materially.

There is an old story of a minister's wife whose custom it was to ask her husband on each Sunday morning, "What is the subject of your sermon?" One morning she varied her question with disastrous results to the peace of mind of her husband. She asked, "What is the object of our sermon?"

That is what you are asking me: What is your objective in preaching? What is the one great goal you seek? It is a fair question. Says Albert Edward Day in "Jesus and Human Personality," "More fundamental in the art of preaching than the question how to preach is that other issue, 'What shall we preach?' The preacher is supremely the artist of reality. He paints for a purpose. He is not free to follow his own fancy, to use his pulpit for the exploitation of his own genius or for the advertisement of his own pet reactions to life. He is summoned to a specific kind of discovery and to a definite task of interpretation."

So you ask properly, is there a thread running definitely through all my preaching? It may be easily discovered in some sermons, not so clearly seen in others, but it ought to be there. What am I trying to do when I preach? Is there a more searching inquiry to be made of a man in the ministry, an honest man, honest with himself, honest before his fellows, and honest in the sight of God? What

is the object of my sermon? Never mind the subject, for that may be one of a hundred topics in the course of the year. But what am I trying to do when I preach?

I have attempted a review of my sermonizing. Not pulling sermons out of the file and reading them. That would be too burdensome even for the author of them. But just sitting back recalling some of them, many of them. What am I trying to do, not in a particular sermon, but in a year's course, in twenty years in one pulpit?

Looking back on my work I believe I have been striving to bring my people into a conscious relationship with God.

It might seem that being able to put the general aim of my preaching into one short sentence must mean it has been lamentably circumscribed and limited. Perhaps it has, but I have not been conscious of lack of range. Rather, I have been almost overwhelmed by the magnitude of the task, by the impossibility of any human ever overtaking it.

No preacher has ever exhausted the subject of God. Some have ignored Him; some have maligned Him; some have bowed Him out of the universe; but none have ever exhausted Him. Consider the topics assigned for one of the weeks of prayer: "The Reality of God.... The Wisdom of God.... The Love of God.... The Sufficiency of God.... The Saviorhood of God.... The Comradeship of God.... The Kingdom of God." Even these do not cover the entire scope of the subject of God. Each one of the seven could be subdivided again

*I*t might seem that being able to put the general aim of my preaching into one short sentence must mean it has been lamentably circumscribed and limited. Perhaps it has, but I have not been conscious of lack of range. Rather, I have been almost overwhelmed by the magnitude of the task, by the impossibility of any human ever overtaking it.

—William Tait Paterson.

and again, so that we would have not a week's preaching but many weeks. And before we begin on them we have to discuss "Is God a Person?" And when we are through our people will still have a great deal to learn about God.

Nor has any preacher exhausted the subject of Man and Man's Life. Our library shelves bear silent and eloquent testimony to the wealth of material on this topic and the divergencies of opinion. The chemist may quickly dispose of man: "Fat enough for seven bars of soap; iron enough for a medium-sized nail; sugar enough to fill a shaker; lime enough to whitewash a chicken-coop; phosphorus enough to make 2200 match-tips; magnesium enough for a dose of magnesia; potassium enough to explode a toy cannon; and sulphur enough to rid a dog of fleas." (N. Y. Times: August 1, 1922).

But that is not the man you and I are interested in, nor is it the Man we have to deal with, week in and week out. Some of them ought to use the soap and some of them are as hard as nails. The sugar in some would fill a very small shaker and some of them need whitewashing. Some are glowing but not with phosphorus and some of them are sorely in need of the magnesia. Some of them explode readily enough and some could use the sulphur on themselves rather than on the dog. But they are all men — good, bad, and indifferent — and they all need God, and most of them need to be awakened to their own need.

I glance at some of my books and read the titles: "You Can Master Life.... Pathways to Certainty.... From the Edge of the Crowd.... The Hero In Thy Soul.... Personality and Science.... The Secret of Victorious Living.... After Death (for we are not finished with our subject even when he is dead!).... Personality and Religion." — why go on? No preacher has ever exhausted the subject of Man: his origin, destiny, life, death, loves, hates, actions, motives, fears, religion.

It is not only Man. It is men. We live with them and have our being with them and move sometimes with them and sometimes away from them. We are social beings. "Man is a social, eating animal" — as this Club proves! What about man in his human contacts, social, economic, political? The whole range of the Social Gospel is open to me, if I am competent to deal with it. Man is employed or he employs. He governs or is governed. He is of good or evil will. He is generous or he

is selfish. He is moral, or immoral, or unmoral.

Furthermore, and, of course, I can not deal with God and Man and ignore Jesus Christ. Here is a third major topic that has not been exhausted so far. Is He fact or myth? Was He of ordinary human generation and process, or was there something in Him beyond our experience and understanding? His teaching — am I always sure I know what it is? It is simple and clear, but it is not shallow. Sometimes it takes one beyond one's depth. His personality — is it to be explained as easily and as readily as any other? Can we say "Meet Jesus Christ" as Woodward says, "Meet General Grant?" His relationship to God — what was it, what is it? Dr. Day in his Beecher Lectures says, "Just before starting for New Haven the pastor of one of our largest churches appealed to me that I should not shy away from the deity of Jesus in these lectures. I have not used that phrase at any time during this series and I cannot. It has so many confusing connotations. The eternal God was not and cannot be completely localized in any human figure. He is revealed everywhere as he is present everywhere throughout the universe, sometimes struggling with temporarily triumphant evil, sometimes appearing in triumphant good. But to me his supreme revelation came in Jesus of Nazareth."

What is Jesus' relation to Man? Is He our great example, or is He our peerless Savior? Is He just another one of us, caught in the smothering mesh of circumstance, holding high ideals even as death claims Him on the Cross? Yes, and that Cross — "tow'ring o' the wrecks of time" — what am I to do with it? "What then shall I do with Jesus who called Christ?" Shall I crucify Him afresh as a poor, deluded fool, or paint Him delicate as the Ideal Man, or exalt Him as the Preeminent Savior and Redeemer of men?

All these things and a host of others concerning God and Man and Jesus Christ are open to me, are, indeed, clamoring for attention. But I must tie them together in some way, and this is my way — the common relationship of us all to God. I dare to think this was Christ's way.

To no man is it given to know all the truth or to present what he does know so that a man will listen. Each according to the light given him must work in his own way in his own sphere, small or large. And each will have his central theme or thought to which he will tie, stoutly or loosely (it will vary), even

sermon he preaches as a Christian minister. For me, that central truth is that God made Man for Himself, to be His Child, and no man finds himself until he finds himself in God.

And when they ask, as they do ask, "Dominie, how can we find God?" I can point only to Him who said, "I am the Way, the Truth, and the Life."

STUDENT PASTORATES

WILLIAM JAMES DUBOURDIEU, Ph.D.

RECENTLY an Illinois church celebrated its centennial. The mimeograph roll of former pastors was impressive with familiar names. And yet that church was the weakest of its denomination for miles and miles about.

Part of the reason for this low ebb in spiritual affairs undoubtedly was a change in the tide of population. The original Scotch-Irish settlers had been replaced by Scandinavians and so, while a Lutheran church blossomed nearby, this Calvinistic organization had shrivelled. But to friends who studied the situation it seemed that the church's pastors shared in the responsibility for the fate which had fallen; coincident with the decay was the fact that for almost two generations all pastors, many of them highly successful clergymen now, had been seminary students when they served this field.

The validity of this feeling seemed established when first a previously unemployed clergyman and then a retired minister came to the field and under them the church, despite a real crisis, began to come back until today it is healthier than it has been for years.

Study of Student Charges

With this case to urge them on, the ministers of the area decided to study the rest of their district's student charges. At the very outset they noticed that student fields failed to participate in many of the activities set up or the area as a whole. For example, in order to stimulate the interest of men in the church and to inspire lay officers it was the custom to hold district men's dinners twice each year. The men of most churches attended these gatherings enthusiastically; but in the case of student churches, not only did the laymen fail to attend, but very often they were never informed of the banquets.

Assuming that this ignorance was due to negligence on the part of the student ministers, presbytery asked them to attend its

stated meetings where all area activities are projected and discussed. This request brought nominal acquiescence but not the solution of the problem. The students did report long enough to be entered as present on the rolls; usually though, when they had sat through the boring morning session given chiefly to the reading of lengthy minutes and the appointment of committees, they decided they had taken punishment enough in the cause of denominational red tape and made plans to return home. At the vital afternoon period, when interchurch activities were up for discussion, most of the students were absent.

In the case of some of the students there was a conflict between their seminary classes and the presbytery meetings and invariably the students felt that their primary responsibility was to their school. A double effort is being made to adjust this matter. First, presbytery meetings have been changed to Mondays, when seminary classes rarely are held and, second, the stated clerk of presbytery has been asked to communicate with seminary heads and ask that students be excused from classes when they would prevent attendance at presbytery.

District Machinery

Another pertinent element in the situation was discovered almost by accident. It had been decided to ask all students to meet with the Chairman of United Promotion twice a year following the morning session of presbytery. In one of these meetings it was revealed that the denomination's promotional material and much of that from presbytery's committees rarely came into the hands of the student pastors. Thus much of what had been blamed on the students was revealed to be the result of poor presbytery and denominational machinery.

Faulty Mailing Lists

The explanation is that boards and committees all use the denomination's year-book

as their mailing list and that these publications contain only the names of ordained men. Thus, when materials are sent out, unordained student pastors are overlooked or, when occasionally mailing matter is sent to the leading lay officer of the church under the assumption that he will hand it to the pastor, the layman fails to do what is expected.

Cure of this mailing situation has been sought in two ways:

1. Through the seminaries involved — they have been asked to communicate with the denominational offices which send promotional material and secure such matter for all their students who supply pulpits.

2. Through the stated clerk of presbytery — he has been asked to accept the additional duty of supplying student pastors with all materials of presbytery origin.

Field and Seminary Cooperate

The past year has seen another approach to this general problem. After consultation with the Chairman of United Promotion, one seminary has asked him to visit it and confer with its students who are in charge of fields.

On the initial visit two meetings were held with students. At the first an effort was made to secure the facts, especially to learn how much time and what kinds of service the seminary men gave to their charges. It was a source of real pleasure to be informed of the amount of pastoral calling and to find that practically every church had received new members during the year. For this some credit must be shared with the seminary, for it requires from all its men detailed monthly reports on their outside labors.

The second meeting opened with the state field representative explaining the denominational literature and helps for the year. Then the United Promotion Chairman led in a discussion which sought methods by which the students could be of assistance to one another, somewhat after the larger-parish plan. For those whose churches were near one another, definite cooperative projects were set up. For all, certain investigative responsibilities were assigned, each student taking an activity, as church school or men's work, and agreeing to think through its possibilities and then call the group together to hear his report.

"Double-Feature" Schedules

The chief obstacle to improvement in the student field is the pressure of many duties.

With both a church and a full seminary schedule, the seminary preacher really does not have time to do all that needs to be done. Thinking the matter through, the Chairman of United Promotion followed his visit to the theological institution by writing a letter to the school dean. In it he suggested that credit be given for field work when done adequately and under proper supervision.

Theory Related to Practice

The value of such a recommendation is evident. It ties classroom lectures to real life situations. It changes theories from beautifully sounding words in a book to techniques which can actually be worked. It teaches the intelligent student how to correct his deficiencies and how to perfect his abilities.

One is happy to be able to report that the seminary involved has most whole-heartedly adopted this credit suggestion and next semester will put it into operation. The name of the new course will be Pastoral Care and all students with outside charges will be urged to take it.

This Pastoral Care procedure is radically different from the survey technic used by some schools. If the writer may mention his own observation, that method points out what is wrong with a community from a sociological point of view but does nothing to correct theills found except talk about them. Guided Pastoral Care has limited values as a source of sociological data but surely cannot fail to equip the future minister with some of the tools of the successful pastor.

In summary it should be stated that the project was valuable in part because it revealed things not anticipated at its inception, namely, that some of the difficulties of student charges are caused by a faulty denominational system which virtually shuts student pastors off from denominational promotional supplies. Other difficulties result from the casual attitude of seminaries toward student employment; student parishes are treated as bread-and-butter charges or unimportant practice fields rather than bona fide pastorates. In some cases the students hold this attitude also; yet generally speaking, the conclusion has grown that the poor record of student fields is not due to the disinterest of the seminaries undergraduate but to the situation in which he finds himself placed. When presbyteries and seminaries do their parts in correcting the flaws in the student-charge situation, unquestionably student churches will discover that their future is brighter.

CHRIST ANALYSIS

THE CHURCH'S OWN TASK

MANFRED A. CARTER

I HAVE read thousands of pages of psychology and have yet to find a page as important as one page of Matthew 5. Out of reading and experience has come the conclusion that sometimes Christ-analysis by the Pastor is more important than Psychoanalysis by the Doctor.

There is an intimate relationship between mind and mental sickness. Neurosis is fundamentally an overdose of self consciousness, and the cure is loving kindness. The church is more than a charity item in a budget.

Because of their relatively long life in institutions the *schizophrenics* constitute over half of the mental hospital population. The essence of *schizophrenia* is a break up of the personality without any demonstrated physical condition, and the cure is a cure of personality. This is the business of Christianity, in so far as brain tissue has not deteriorated or other physical conditions developed. The time for a cure is before the doors of the hospital open. The hope is spiritual more than medical.

10-25% of the first admissions to mental hospitals are for alcoholism, either as a primary or a secondary cause for neurosis. Alcoholism is not prevalent among real Christians. It would not be tolerated if Christians had control of the world.

8-10% of the first admissions are for paresis, and paresis directly or indirectly could be prevented by normal sex life and the idealism of Christian homes. At least half the cases of insanity could have been prevented by a happy childhood, a Christian experience, and the associations of loving kindness.

In my pastoral experience it is not the real Christian who goes insane but the person who follows Christ afar off. Only a fraction of one per cent of the criminals have had religious training. I wonder what per cent of insane patients have had a normal religious experience. Of course, religion is often the cloak through which insanity expresses itself — but that is a parody of religion — not Christian living. Christ was a man of definite psychic health and his true followers have his mental strength.

What is the essential picture of inmates in an institution? Are they having a fine fellowship talking together? Perhaps in a few of the better wards this might be sometimes true — I can recall too many wards where each patient is in his own little world. Here is a woman fumbling scraps of paper making a radio address with no radio and no audience. Around her are sitting people on benches in the courtyard — not talking or playing games — just sitting each within his world of self. They sit one by one and think one by one. They are separated from the social world by more than bars.

There are exceptions. One reads with admiration, the heroic story of Mr. Beers, in "The Mind that Found Itself." But fine as his struggle was there is running through it the drive of self importance. His very reform is dominated by personal resentment, and has its grandiose if admirable egotism. He thinks himself nearly always right and the Doctors wrong. He has little humility even in his retrospective writing. He complains of what the doctors did to him but has little thought of what his conduct did to others. It is a fine egotism but it is still egotism.

One psychologist says, "Be glad you are a neurotic" and points out the number of geniuses that were neurotic. He isn't talking about averages but exceptions. He has not proved that these men might not have been greater geniuses without their handicap, just as some men have been great in spite of physical illness not because of it.

Dr. Weatherhead points out that a person is not neurotic because he consciously wants to be, anymore than a person desires physical illness. But in origin and essence much mental sickness is self centered whether it could have been helped by the individual or not. There is some foundation for the popular resentment against people with nerves.

One psychologist says "People do not want to discover their complexes because they have to admit something unpleasant about themselves." Is it not possible that a true diagnosis is an unflattering experience. We are nervous

because we are unpleasant and unsightly at heart. We do not want to discover this unpleasantness.

Selfishness and Sin

There is a demon that frenzies our lives — it is the demon of selfishness — and selfishness is in essence sin. Christ still casts out the demons of soul disease.

If a person has cancer he does not engage a doctor to use Xray to find beauty but ugliness. If one has a boil the doctor lances it to find that which is foul and needs releasing. We admit the unpleasantness of physical disease but want to keep our illusions about mental kinks. We want the psychiatrist to be sympathetic. We treat our nervousness as a mark of distinction instead of diagnosing it as we would a swollen face from toothache.

One can be sympathetic without illusions. Let us admit that mental disease is in essence often sinful and ugly, and cure it accordingly.

Of course if the cell deterioration of senile psychosis has gripped an aged person we will not go around preaching sermons to him. This is a physical matter just as delirium in fever, and we merely protect the patient and wait for the release of death into what we hope to be a better life.

If a person has come to the time of life that the glandular changes so weaken the body that involutional melancholia sets in we will not be so foolish as to go delving into the causative background. We will help by loving sympathy — not by analysis during the physical crisis.

Healing the Mind

In fact analysis is not by any means the sole weapon of Christian healing of the mind. A Doctor does not always lance — neither does a Christian healer always need to probe.

I recall one case in which I probed deep into a woman's life — a life full of sins and suffering, back to her childhood. There was ample evidence of poor training. There were many unlovely experiences. But after uncovering all of this she became like a child that has been hurt by the doctor. She didn't want to come again, and unlike the child she didn't have to. I should not have probed so fast. There should have been more time in treatment and less in analysis. I pointed out to her rather bluntly that through her life she had been running away from herself and blaming other people, depending on other

people. Probably she had never before really faced herself and she didn't enjoy the picture. I had to drop the case and work through one of my laymen. He did what I had lost in opportunity to do and today she is a happy woman.

In contrast, at about the same time in dealing with a similar case I used an uncrowded confessional — and an emphasis on religion with the result that a life became less introvert, a shaken home was readjusted, and the person grew strong. In Christ-analysis every call is positive not merely exploratory. — Pastor often has to be content with one or two calls.

Dealing with Present Reality

Probing into sin is not the only way to get rid of sin. Origins are not always as important as the present. Sometimes forgetting is a fine thing.

We have worshipped psychology as a fetish. We have allowed ourselves to be swamped with words. The clinical classification of mental disease has been accepted as something fundamental whereas it is often merely the grouping of symptoms. We have refused to admit that much of the care in mental hospitals is just keeping the patients from violence and waiting for them to get well. In one state hospital I know, each doctor has about 300 patients in his care. He is responsible for their physical and mental treatment. What can one doctor do with such a load? "Of course we are too busy to do psycho-analysis here," one of them said to me. These men do their heroic best. Would it be radical to suggest that if the budgets included more money for doctors, and less for new brick buildings that show on the outside, patients would be cured faster and the state eventually save money?

Granted that the Freudian point of view has been stimulating even to those who do not accept it, we must all deplore a superficial coating of meaningless words. More fundamentally one asks if such a psychological determinism is either true or helpful. To regard the personality as helpless clay to be moulded by the accidents of birth and environment is a very hopeless view of life and the universe.

Cause and Remedy

Behavioristic psychology has crowded into front place instead of remaining a tool of in-

vestigation. It has even become a false philosophy resulting in futile fatalism. The psychiatrist blames everything on heredity and environment and throws his hands up in despair. Oddly, Behaviorism itself claims that heredity has little place. But working together the various materialistic philosophies have produced a very unlovely concept of human nature as a pale shadow of life instead of its driving force.

As a result consider the scientific attitude toward alcoholism. The doctor says the patient drinks because he is discouraged and neurotic. Alcoholism is merely a secondary cause. Therefore alcoholics and drug addicts are considered 95% hopeless because they have no power of personality. A Christian says that it is our privilege and duty to change that personality. In consequence slum district missions do that which the scientist says is impossible. They save the drunkard instead of theorizing about his hopelessness.

Then consider the causes of readmission to the hospital. Under the quiet institutional life, the patient has become readjusted sufficiently to be sent home, but he is sent home with the *same* philosophy of life that he had before and the same mental weakness. Consequently the old unlovely environment drives him back to the hospital. It is not enough to explain to a patient the cause of trouble. It is essential to give him power not to break down again. He needs strength from outside himself and within.

It is not adequate to treat mental disease with physical remedies. A materialistic philosophy of life does not stimulate the will. If we are helpless automatons, victims of our fate, we are not cured. Science has turned out too many materialistic physicians. If we are free souls, handicapped but potent, there is hope for tomorrow. Mere clinical classification of symptoms is not enough. We need to get at root causes — and to acquire a spiritual philosophy of life.

When the minister attempts pseudo-psychiatry he is in the category of the *quack* doctor, but in his own field he is a professional. It is possible to do almost everything a pastoral psychiatrist could do without ever mentioning psychology. One may even have read for a lifetime in psychology and still speak in non-technical language.



Listening

If a pastor has love in his heart it is relatively simple to get in *rappor*t with his people. One does not assume the superiority of being

a doctor but has the advantage of being a friend. A few friendly questions, a willingness to stay after the first half hour of a call, and an ability to listen are the principle requisites. With confidence established, intimate stories come tumbling out and often I believe a pastor learns more in an hour than a psychiatrist does in weeks of association tests and professionalism.

I recall some of the incidents I have been told. For example a woman whose sex life has been abnormal remembered a day in childhood walking through the woods and suddenly coming upon a couple in sexual intercourse. She had not remembered this incident all through the years — had forgotten it in her own violent experiences. To a psychiatrist it would have been very significant. This woman told me incidents and environmental influences in detail back to the third year of an unhappy girlhood and without my using any other technique than listening.

I recall another case in which an early abortion twisted a woman's attitude toward sex — and naturally she had kept it to herself through all the years. In another case a woman in serious mental trouble recalled the suicide of her father after the civil war and early childhood privations, directly but unconsciously related to her present unreasonable financial worries.

These and many other childhood memories, many of them forgotten through the years have been revealed to me without any resort to technique beyond sympathetic listening and an occasional friendly question.

A pastor may refuse to give definite advice, just as the analyst does, and by a slower process lead the person to his own conclusions. He does not need to use a camouflage of professionalism.



Cure Through Kindness

A pastor has the advantage of years. He does not have to finish a case in a day, or in six months, or a year. He can wait quietly, associate with friends and neighbors, and gradually the whole story of a life, subjectively and objectively, is unfolded before him.

As an amateur *psycho-analyst* a minister must do the whole task himself — and with the load of a church on his shoulders he can find time for very few thorough investigations. But as a minister in *Christ-analysis* he may co-operate with laymen. A layman can be as good a friend as a minister — sometimes a

better friend. The instrument of Christ-analysis is loving kindness and there is no professional monopoly on that treatment.

I object to the word, "clinic" in connection with a church, but none can object to the organization of a "Friendship Committee" in a parish. The members of this committee obviously call on strangers, help the unemployed to find work, designate a big brother or big sister to each new, young member of the church, and serve in a hundred obvious ways. In this group may be lawyers, teachers, doctors, or any experts available. The dominant word is loving kindness, neighborliness, Christian fellowship. Certain members will be set to work quietly on spiritual tasks — not to betray confidences even to them — but to put them into friendly association with troubled souls.

This Committee is not synonymous with an executive board of the church. Anyone can be a member of a Board of Deacons, but it takes a *real* Christian to qualify for a Church Friendship Committee. Only a Christian will want to serve on it. There is no honor and no obvious reward. This can even be a committee without meetings. Membership may be secret. In each case three people are involved — someone in trouble, the pastor, and one member of the committee. The person in trouble may not even know the pastor has been the source of the new friendship. There will be no betrayal of confidences, only the helpful association of personalities.

Sometimes a man or woman in the parish may be more helpful than the minister. Let us be humble. The ministry has no special superiority in Christian experience.



Prescription Issued by Jesus Christ

Christ-analysis is analysis in relationship to Christ. Psycho-analysis is analysis without a norm or goal. The psychologist measures a self by itself — a pastor measures a self by a greater personality, *Christ*.

The Sermon on the Mount may seem a simple standard but it has been experimented upon by millions through the ages, under various cultures, and yet never fully attained. It is not a school of psychology to evaporate with the writing of some new book. It is an ethic which is more than professional or local. It is a practical guide and an ever advancing ideal. There is more revelation of human nature at its best in the fifth chapter of the Gospel in Matthew than in all the textbooks of psychology ever written. In fact it some-

times seems the function of psychology to revel in human nature at its worst.

When a pastor measures people by Christ he has an authority of the ages. One does not go down the list and say "Is this person merciful, pure in heart, persecuted for righteousness sake?" But intuitively, as a great artist senses the slightest discord, so does the Christian, by his years of training, sense discord of personality.

Furthermore, Christ-analysis is for the normal and the leaders and lovely characters as well as for the mentally sick. Even though we leave the ninety and nine occasionally for the one who is lost, we do not forget that the 99 who are well can build well in the Kingdom of Heaven. We seek to save society as well as individuals and the salvation of society is not accomplished by sick souls.

Let us not apologize for Christianity and run to a pseudo-psychologist as more fashionable. "Let us not be ashamed of the Gospels of Jesus Christ." The church may become somewhat invalidated but Christ will not.

Christ is accepted by many who do not believe in God — The very beauty of his life stands transcendent. Even the few, who find something to criticize about the Man of Galilee still stand in awe of Him. Even the Jew and the Buddhist pay tribute to Christ.

Let psychiatrists deal with people who have broken down to the extent that they are dangerous to society and must be shut up behind walls. We would not belittle their fine work. The business of the minister is Christ-analysis and let him not be ashamed of his own medium of healing.

Thus far I have said nothing of the external validity of the Christian experience. Even as a mere measurement by the historical Jesus — even if his death were the end and all mystical experience an illusion — still Christ-analysis would be a superior thing. But if the testimonies of the mystics are true, "*there is a divine force in life*," more startling than mental telepathy, more mysterious than the trick of a medium, more lovely than poetry and song. If God is imminent in life the minister does not need to work alone.

Many people are "fuddled" and fallen to pieces like the parts of a picture puzzle. They need the help of someone to see them as a whole. Christ touches the entire life. He has compassion on broken souls and makes them whole.

Let psychiatrists minister to sick souls within institutional walls — but let a minister measure every soul by Christ — and help to make it whole.

BENEDICTIONS

I. G. MURRAY

Ministers sometimes treat this part of their pulpit ministrations in rather a perfunctory way as though it were of little consequence. This is perhaps true with them only because little importance is attached to it and no effort has been made to have it otherwise. Such an attitude toward any part of divine worship is lacking in reverence to say the least.

Benedictions should not always be the same. A variety of passages of Scripture are available and may always be in mind ready for use. In some instance one could remain at home and tell the world every word of the pastor's benediction, because he is like the laws of the Medes and Persians; he never changes.

Then, too, few ministers quote correctly the portions of Scripture they seek to use for any purpose. No one enjoys being misquoted, or having his words garbled. God could hardly be less averse to such misrepresentations.

These words are written after an experience of more than two years of "listening in" to ministers of various creeds and degrees of ability and from every point of the compass.

Every part of public worship is fraught with importance because of its sacred nature and high and holy purpose. From start to finish each individual part should receive meticulous care in preparation in so far as it may be possible. Why should not the prayers including the benediction be written and thought out and the entire service be planned in every detail? To use constantly the same benediction and blunderingly misquote the passage used is indicative of carelessness and indolence if not irreverence.

Ministers, therefore, should be unfailingly accurate when quoting the words of inspiration as benedictions. Their failure in this respect is slovenly and blame-worthy.

Below are submitted a few passages suitable for use when pronouncing benedictions.

1. "Jehovah bless thee, and keep thee:

Jehovah make his face to shine upon thee, and be gracious unto thee;

Jehovah lift his countenance upon thee and give thee peace." (*Numbers 6:24-26.*)

2. "The grace of the Lord Jesus Christ be with you. Amen." (*I Cor. 16:23, last word of verse 24.*)

3. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." (*II Cor. 13:14.*)

4. "The grace of our Lord Jesus Christ be with your spirit, brethren. Amen." (*Gal. 6:18; Phil. 4:23; I Thess. 5:28; Philemon 25.*)

5. "Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word." (*II Thess. 2:16-17.*)

6. "Now unto the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen." (*I Tim. 1:17.*)

7. "The Lord be with thy spirit. Grace be with you." (*II Tim. 4:22; Titus 3:15; Heb. 13:25.*)

8. "Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory forever and ever." (*Heb. 13:20-21.*)

9. "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begot us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that faeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time." (*I Peter 1:3-5.*)

10. "Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and forevermore. Amen." (*Jude 24-25.*)

11. "Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all."

The grace of our Lord Jesus Christ be with you all." (*II Thess. 3:16-18.*)

Ministers who have the industry and perseverance to commit the above passages of Scripture to memory, with others they might select and adapt, will feel themselves amply repaid for their efforts. And then if they will use them with discrimination when they are pronouncing benedictions they will escape the accusation of being monotonous and bore-some. For this special feature of their pulpit ministrations they will be "thoroughly furnished," and "workmen that need not to be ashamed."

The Voice of Europe

A nation's voice—and trusting youth,
Sweet sounding words, devoid of truth;
A flag, a cheer—emotions stirred,
Loud cannons boom and bands are heard;
Parades and drills. The air is tense,
A nation's voice pleads for defense.
The trap is set—a nation waits,
Not long—youth rarely hesitates;
The line is formed—the strong, the brave,
Mere boys—to fill some mud-soaked grave;
The trap is sprung. With quickened breath
A nation lures them to their death.
A nation's voice—deluded youth,
With glamour gone, beholds the truth;
The truth of war—and this their pay—
Blind eyes, legs gone, arms blown away;
Oh God, what wanton sacrifice!
A nation wars—youth pays the price!

—George W. Wiseman.

The Editors' Columns

The Man Next Door

AGREED! It *had* been a soundly good sermon on the making of His cross our cross. When she said, after service, "It was the finest sermon any one ever delivered on that subject," I was inclined to feel that at least several sermons on applied Christianity have been preached, upon occasion, quite beyond the reach of our ears and therefore—. But it *was* a strong sermon and we would be in a more inviting world were we to put to practice its impelling precepts, just as she suggested.

Then came the vesper hour. It had been thawing most of the day and the deep winter accumulation of snow gave scant support or traction to the wheels of the lighter cars of the parish. The curb, cornering two intersecting streets, was lined with the cars of worshipers. The parking yard across the street was not filled. A light car turned in, wheels slipping, lost its traction and stuck just inside the entrance.

A larger, heavier car turned in, swung around the lighter car which permitted only room enough to get by, and parked. She got out with her husband, who had also thought it was an especially worthy sermon that morning, passed behind the ineffectually spinning wheels of the lighter car, smiled an inquiring, "Oh, your stuck?" and crossed into the church.

Fifteen minutes, plus tire-chains failed to do more than settle the little car deeper in its predicament. The opening hymn of the vesper services concluded across the street. Then a storm door banged and there appeared from the house next door, carrying a shovel and a million dollar smile, one who had not heard the morning sermon, nor any like it. "Maybe I can help you neighbor," was all he said and shortly the car was parked and its owner, if tardily, in his pew.

"Which of these three thinkest thou?"

We can have our splendid sermons on applied Christianity. We can make mention of them with highest of praise. But applied Christianity is not applied until it is applied. Applied Christianity or "he passed by on the other side?" It is never both!

John R.

Last Night

THE Annual Convention of the Editors of the Religious Press was about to convene, as my cab stopped before the hotel which had been chosen as the place of meeting.

It was a delightful, pretentious hostelry situated in an attractive outlying, residential section of the Nation's Capitol and in it advertising it of course capitalized on the quiet calm enjoyed by its many guests, due to its remoteness from the rush and rumble and confusion of downtown Washington.

A middle aged couple were at the desk when I stepped up, vehemently protesting against the noise and disturbance attended upon what must have been an all-night session put on by a University student group which was also in convention at that hotel. From the reports that came from various sources, including the two at the desk, the session had not been centrally located but had had spasmodic eruptions here and there and elsewhere and through the corridors lying between.

Obviously the hilarity had mounted high though I doubt as high as the indignation of the two gesticulating guests. But that was not the thing that intrigued my fancy for that boys will be boys is one of the facts learned early, that has come down with me.

through the years. The hour of day or night in which youthful exuberance breaks loose is of no import or significance, it is exuberance day or night. Which fact does not excuse or even palliate the breach of good deportment.

The thing that did interest me was the fact that having lost at least a part of their night's sleep, the two protestants at the desk were working themselves up into a mental state where they were going to lose not only the night but the day that was upon them too. They were assured by the clerk behind the desk that the thing would not happen again. That was not enough. It had happened and as though to rectify matters and retrieve a night's rest the two guests continued their protests and were not placated until, at the demand of the man, an investigation was to be put on and a written report of its findings be given him.

How funny we can be when we have a mind to it. The night had been lost and time that is lost has a way of staying lost, regardless of official investigation and findings. Nothing we can do this morning can effect the value of last night. What we do this morning affects the value of today and tomorrow. Last night is gone and whether it be in the lobby of an exclusive hostelry or in the lobby of our soul we become ludicrous every time we rise upon the hind legs of our dignity and protest what has been. Better far spend our time and energies planning for today than protesting the events of a night that is gone. Many a church would climb to greater heights would they forget last night and live in today.

JWR

Deep Impressions

WE are almost inured to the full page corset advertisement, featuring a pair of diaphonously draped models and their amplified, line-exposing shadows. Hardly a magazine is without them.

Mary's unhappiness is no longer new to us. Mary, you know, was simply dying to go to the frolic. "But on a night like this? Impossible." Through the suggestion of Sally, Mary now takes "her difficult days" in her stride. One can't avoid meeting many Marys and Sallys as he pages the average magazine of the moment.

So it wasn't the gentle Misses Diaphonous nor Mary and her friend Sally which held the

eye as I paged through a recent issue of Life. What I did stop upon was the picture of a youthful candidate for ordination, kneeling before the cross, his hand resting upon the open Bible, just prior to the laying on of hands, nestled like a two-story cottage between the towering page of corset ad and "figure divine" and the better than half-page of the solution for problematical and "difficult days" for Marys. It was much as though "O-o-oh Johnny" was being played, during Church services, as an Offertory.

There are places, or aren't there? quite beyond the reasonable reach of the commercial camera's prying eye, quite above the lure of wide publicity, quite out of reach of the usual generous payments for "releases" for the use of photographs of people. The sacred moment of ordination should be one such place, where the eye and ear of God face no competition.

Even a modestly experienced camera man sees in the pictures, concessions to the camera-man that the pictorial series might tell the complete story. The first photo of the series of ten or more, shows seven officiating dignitaries in the act of the laying on of hands. Seven of the ten men participating have succeeded in crowding around one side of the candidate so as to be in the photograph even if some of the hands to be "laid on" miss the candidate's head by inches, while the camera demands and secures an equal amount of space that it may record the cross, the kneeling candidate, the Bible opened to Micah 6:8 and the crowded participants.

Life and other pictorial publications seek and secure the unusual in photography. That is their purpose. That is their livelihood. They do a good job even if they seem unaware of the fact that to many thousands of their readers, if not to themselves, sacred and solemn moments in the life of a minister of God have spiritual value which a decent consideration should indicate to be far above the realm of the commercial.

Some of us of less publicized moments of solemn ordination, seeing the series of pictures set in a massive frame of tarnished advertising brass, may be excused if like the oafish faced chap, upon the seat of whose jeans are placed the heels of a cartooned Jackass, in an ad that predominates the page showing the candidate, eyes closed and hands uplifted pronouncing the benediction, we too say, "It made a deep impression on me."

JWR

CHURCH METHODS

Speaking to Children

Some Details That Are Important To Watch!

In public speaking, clear utterance is most important. Open your mouth when you speak. The speaker whose lips move but slightly merely mumbles. Flexible lips must be cultivated; one helpful exercise is to repeat words in which p's, b's, and m's are prominent. Also talk in front of a mirror, and watch the working of your mouth.

Don't drop the voice at sentence ends. To cure this common defect is not easy, for merely to lift the voice is apt to give an artificial and noticeable effect. The best art is to conceal art—you must so balance the rhythm of your sentence that the dropped ending would seem improper. Do plenty of reading aloud, learning to vary the tone you employ. You may be surprised at the possible range of your voice—try speaking on an ascending scale of notes, and so learn your comfortable range; and, knowing that you have so many notes, be sure that you use them. Pitch, like manner, should suit the occasion.

Most novices speak too fast. The best speed is 100 to 110 words a minute. School yourself to that speed. Sometimes, of course, the words should tumble out half as fast again; sometimes they should be slowed up much more. Tempo, like cadence, naturally depends on what is being spoken; it must be appropriate to the matter. Think whole sentences rather than words.

The endings of words are of great importance, and final consonants need close attention. Don't omit or slur off the end letters, but don't emphasize every word and syllable. Right emphasis must never be omitted, but it must be on phrases rather than words. Study great speeches and fine prose, and see how they are constructed and how they should be interpreted. Enlarge your vocabulary, remembering that simple, familiar words are more telling than the complex and unfamiliar. Prefer the Anglo-Saxon to the Latin: it is more direct and forceful. "Begin," for example, is better than "commence."

If you are to be a good speaker emotion must have play, even though restrained play. This must be a natural result of your sincerity. Your face should be under control, just as much as your voice; it should mirror your feelings. A smile on your own face helps to win a smile from your audience. To fit style to matter frequently read some great prose like Isaiah 40.

All this type of technique may seem rather pretentious when you are planning merely to lead a small department, or give a talk from the platform, but it is not. The art of public speaking is one, though it has many phases.

Details matter. The way you rise to your feet; the concern that all the listeners are ready; the courteous waiting for their attention. By looking just over their heads you will

get the feeling of intimacy by seeming to look at them though you do not quite meet their eyes. Study the value of the pause—it is very effective if you can keep listeners in suspense for a moment, waiting anxiously for your next word.

Use gesture sparingly, and only when it suggests itself. But if you intend to spread a hand, clench a fist, point a finger, do it definitely and confidently.

Plan your close thoroughly. It is good to have your final sentence memorized so that there will be no fumbling; and when you have said it, stop.

Ask friendly criticism from fellow-workers—not flattery. Exploit the value of human interest and humor. Use brief notes if you cannot memorize a whole address, but have them brief and clear.

As the war goes on more and more girls and women will be taking the lead in our Sunday Schools. Now is the time to begin equipping ability can be gained by steady effort.—Sid C. Hedges, *S. S. Chronicle*.

Questions for Children

The following questions were written by Children for their own use in gatherings of children of the Friends' Church. The questions are not answered by the children attending, but are discussed and pondered. They are worth considering.

1. Do you think of God often during the day and try to understand what His Spirit says to you?

2. Do you try to act as Christ showed the way, that there is no quarreling with other children? Do you forgive those who injure you by word or act? Are you careful to speak well of others? When your friend quarrel, do you try to help them feel friendly again?

3. Do you try to be honest and truthful in what you say and do? Do you stand firmly against acts that are sneaky and underhanded? Do you realize that we get the greatest enjoyment from the things for which we work, and that trying to get something for nothing seldom brings lasting happiness?

4. Are you encouraging fair and honest games? Are you reading worth-while books, and getting to know good music? When you go to entertainments, do you try to choose the good and avoid the bad?

5. Knowing that God gave you your body for your spirit to dwell in, do you make the effort to keep your bodies and your minds strong and healthy by using moderation in all that you do and by avoiding the things that you know to be harmful?

6. Do you try to realize what it would be like to live as others do who are less comfortably cared for than you are, and do you try to make their lives happier?

7. Do you go to your place of worship as regularly as you can, and do you make an effort to prepare your mind for helpful thoughts during the worship? W.

there, do you try to find out what God wants you to be and do?

8. Do you try to show friendliness towards people of other races and nations, who, like ourselves, are children of God?

9. Do you work hard to be cheerful, unselfish and cooperative in your home, your school and your playground so that every day you can put into practice some of the lessons that Christ taught?

To lead a child to think for himself, "I ought to do or be like this," is far better than to tell him he *must*.

Church Officers' Guide

A thirty-two page booklet with paper covers on the above title is offered for study-groups, as made up by John R. Golden. It is a course of instruction, including pertinent questions, which should fit the officer for his work. Every board member and officer would profit by its study. Chapters are:

Church Government

Elders

Qualifications of Deacons

Qualifications of Deaconesses

Congregational Organization

Officers of the Congregation

Trustees

Choosing Leadership

Bibliography; three pages

The booklet is 15c a copy, or \$1.50 a dozen.

They may be ordered from The Expositor, (See title page for Address), remittance with order.

Why Attend a Christian College?

Decisions on Colleges are being made in every community at this time of Graduations, and it is well to print the following suggestions in your local newspaper as well as your Church Paper. It will help the parents as well as the graduates to clarify their thinking on "which school to choose!"

Five cogent reasons for attending a Christian college arise from the very nature of the young person of college age.

1. The normal young person of college age is highly sensitive to his surroundings and wishes to conform to the customs of his associates. He does not wish to be conspicuous by his failure to be like those around him. Hence, if he attends a college where the custom of church attendance prevails, it is easy for him to continue his own church attendance, if he already has the habit, or to acquire the habit if he does not already have it.

2. The young person of college age normally is inquisitive and critical. The problem of adjusting his faith and his knowledge

is a serious one, and there is no time when he needs the guidance of devout, scholarly Christian teachers as much as he needs it then.

3. The young person of college age needs frequent opportunity for reflection. He needs to analyze himself and his interests, and he cannot make a careful analysis without frequent withdrawals from the confusion of the crowd to inspect his own mind.

4. The young person of college age is heroic. He is idealistic and is ready to give himself to a great cause. It is a commonplace to observe that the great ideologies of the world today have become great because of the impulse given to them by youth. The Christian college can give its young men and women a vision of the great moral and spiritual needs of the world and can inspire them with an eagerness to spend their lives satisfying those needs.

5. Finally, the young person of college age is ready to think on a vocation for life. There is no better place to reach a decision than under the instruction of a Christian teacher and under the influence of Christian associates.—*Ernest H. Cox, Shreveport, Alabama.*

Early Marriage is Preferable

"I'm so worried about Marcia," said Mrs. Troy tearfully, tonight. "You'll remember that she was about your first baby in this suburb, and so she's only just 18.

"Well, she's been friendly with Harry Teel for three or four years. He's three years older than she is. But he's joined the Air Force, and he's off overseas soon, and I'm blessed if they haven't announced their engagement.

"They say they're going to get married before he sails. I do wish you'd tell her she really is not old enough to get married yet."

"But she is," I murmured, half to myself.

Mrs. Troy looked displeased.

"Don't tell me you're going to turn me down," she said. "Surely it's absurd to suggest that a child of 18 is old enough to get married. Why, she doesn't know her own mind at that age."

"Whether she knows her own mind or not is a matter between you and her," I said. "You've asked me, as a medical man, whether or not she was old enough to marry. As a medical man, speaking medically, I can only tell you she is."

Our grandmothers, and, indeed, all mothers before them, married very young. This delay of marriage is a modern girl's characteristic.

What is against early marriage? Nothing, except modern economics, as far as I can see.

All races, except European, marry very young, probably much too young. Europeans, medically speaking, marry much too late. Hence the modern petting parties, and the equally modern idea that widespread petting up to a point is a justifiable substitute for early marriage.

This makes true love all the more difficult to recognize when it arrives.

Psychological happiness is more likely to occur to the early 20's than the 30's. In early years the young couple learn to grow along mutual lines. They learn in early years to live for each other.

In later years, the girl and the man have had many years of economic and social independence, especially if the girl earns her own living. It's not always easy to change established habits and outlooks.

I hope Wendy (my daughter) marries young.

An important factor in happy marriage seems to be the length of time the two people have known one another.

Recent research claims to have proven the following points:

Where the courtship lasted less than a year, there was incomplete adjustment, and 20 per cent less chance of happiness than those whose courtships lasted over a year; the best terms of courtship seem to be between three and five years; courtships of five years or more show a less percentage of happier results than briefer courtships; wives who worked before their marriage make better adjustments than those who never worked.

—*Diary of a Doctor.*

✓

Make Your Own Offering Bags

"Ours is only a small school," says Dorothy M. Gotch, "so we make our offering before we divide into classes. We were supposed to use two of the Church's collection plates but sometimes these had been locked away and sometimes the school monitor forgot to bring them to the desk. On several occasions the Superintendent allowed her gloves to be used as collection bags, to the amusement of the children, and not conducive to good behaviour."

The suggestion was made that the Sunday School should have its own bags, and it was hailed with instant delight and excitement. The material required was — Three-quarters of a yard of blue ribbon velvet, four inches wide, was bought and cut into two equal lengths. These were again cut into two lengths, one four and a half inches long to form the packet, and the longer pieces made the backs of the bags. The back measured seven inches when complete, the extra two inches of the ribbon being turned over and mitred to make a firm piece for the collector to hold. To two of the elder girls was en-

trusted the task of embroidering the bags. On the pocket of one we had a white dove with spread wings, emblematic of the Holy Spirit who inspires us to give, and on the other replica of the *John Williams* ship as shown on the Pilots' Page in *News from Afar*. Above the pocket we embroidered in gold silk the initial letters of our village and school.

Somehow the attractive offering bags have affected the collections, says Miss Gotch. We have the usual number of small givers, but there is enough increase to show there is desire to give.—*Exchange.*

Dedication Service

Prelude

Doxology—Invocation

Anthem: "Hear Our Prayer," Teasdale

Scripture Lesson

Hymn

Introduction of Visitors

Offering

Solo: "Open the Gates," Knapp

Sermon—"From Generation to Generation"

Anthem—"The Lord is My Light," Witty

The Dedication

Minister—To the glory of God, our Father by whose favor we have built this house; To the honor of Jesus, the Christ, the Son of the living God, Our Lord and Saviour; To the praise of the Holy Spirit, source of light and life.

People—We do now, with gratitude and joy, solemnly dedicate this house.

Minister—For thy worship, O God; for the proclamation of the glorious gospel of His Son; for the redemption of men from sin, and for their upbuilding in faith and character; for love and purity; for the nurture of childhood; for the instruction of youth; for the sanctification of the family.

People—We dedicate this house.

Minister—For the comfort of those who mourn; for strength for those who are tempted; for the help of the needy; for the promotion of brotherhood; for the advancement of the kingdom of God, till He comes. For missionary endeavor at home and abroad, till all the kingdoms of this world, become the kingdom of our Lord and his Christ.

People—We dedicate this house.

Minister and People—We, now, the people of this church and congregation, and all those assembled here with us, do dedicate ourselves anew, to the worthy worship of God in the

place, and to His constant service, in the name of Jesus Christ our Lord.

The Prayer of Dedication.

Hymn—"All Hail the Power of Jesus' Name!"

—Rev. Clarence A. Mitchell,
Federated Church, Brookston, Indiana.

SELLOUT: 1,100,000 Copies "Upper Room"

Sellout: The Upper Room, Religious Quarterly, Sets Mark of 1,100,000 Circulation.

The average religious periodical is fortunate if its circulation exceeds 100,000. But The Upper Room — Methodist in origin, nonsectarian in content, and only five years old — has climbed far beyond that level. Last week this phenomenal magazine announced it had smashed all records for the church press, with a circulation of no less than 1,100,000.

The Upper Room's success has surprised no one more than its soft-spoken, 54-year-old editor, Dr. Grover Carlton Emmons. A native of Florida, schooled at the University of New Mexico (where he played guard for the varsity football team) and Vanderbilt University, Doctor Emmons in 1934 became secretary of the Southern Methodist home-missions board at Nashville, Tenn. He soon won permission to test an idea he had mulled over for years — a devotional magazine to foster private worship.

Dr. Emmons made his venture a pocket-sized quarterly, naming it for the upper room in Jerusalem where Jesus and His disciples ate the Last Supper. Its contents were a biblical verse and meditations for every calendar day, contributed by such churchmen as Dr. Ivan Lee Holt, Dr. G. Bromley Oxnam, Dr. John R. Mott, and Dr. Christian F. Reisner.

The editor modestly ordered an initial printing of 100,000 copies, but to his amazement it was quickly sold out. And as circulation kept skyrocketing with later issues, he had to keep his Nashville press pounding out Upper Rooms 44 weeks a year to print the four issues. To his original English Edition Dr. Emmons has added translations in Spanish, Portuguese, Korean, Hindustani, and Braille. Total sales to date are more than 13,000,000.

Subscriptions to The Upper Room cost 30 cents a year, but Dr. Emmons promotes it principally through a mailing list of 50,000 ministers (many of them non-Methodist), whom he allows a special price of 5 cents a copy in bulk orders. Though he accepts no advertising (he once turned down an offer of

\$12,000 for twelve pages) the paper easily supports itself.

Dr. Emmons edits the magazine with no help and little effort — during spare moments in his missions office, at home in the evening, and on trains. His only instruction to contributors is to write for "the average man and woman." And he thinks this rule has proved a wise one: "It is evident that the publication meets a very definite spiritual need."

—*Newsweek*.

America and the War

The National Council for Prevention of War, 432 17th St., N. W., Washington, D. C., offers you a reprint of the speech by Charles A. Lindbergh, delivered over three National Radio networks, September 15, 1939. The title is, "America Must Stay Out of Europe's War and Preserve Civilized Life Here."

America's Needs

To keep us out of war, we must be strong — strong to resist armed attack, strong to resist the attack of ideas. We need the armor of military power, the armor of physical health, the armor of religious belief, and the armor of love, abiding love, in our country and in the American dream.—*William F. Russell, Dean, Teachers' College, Columbia University, New York*.

Prepare for Controversy

Let us prepare our children for controversy by training them soundly, by educating them efficiently. Let their school life be a period of calm, in order that they may, with the same calm and equanimity, face the confusion and turmoil of later years.—*C. Harold Caulfield, president, San Francisco Board of Education*.

A Fair Proposition

There are enough Christians in the world to stop war. I swear a lot. You criticize me for it. I have an agreement to make with you followers of the Prince of Peace. When you get together and stop this war racket, I'll stop swearing.—*Smedley Butler*.

Dramas for Church Services

For several years the Lockhart Evangelistic Party has been noted for its effective application of pointing religious truth through the use of the Drama in combination with the sermon. Drama and sermon combine to achieve truly phenomenal results. This cloth-

bound book of 127 pages contains the cream of the dramas written by Jennie Clare Lockhart, 20 dramas combined with sermon topics, and may be had for \$1.25. (Paper 75c). The list includes topics ranging from Temperance to Father and Son programs. If you cannot use the dramas as they are, there is splendid material for adaptation. This method will keep your young people in action, thus holding the interest and attendance of the whole congregation.

The Festival of the Christian Home
Service

Call to Worship
Processional or Opening Hymn
Invocation
Sanctus or Gloria
Scripture Meditation
Meditation in Music
Pastoral Prayer
Response
Responsive Reading

Like as a father pitieth his children, so the Lord pitith them that fear him. (Ps. 103:13.)

Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us. (Eph. 5:1, 2.)

Jesus said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." (Matt. 19:14.)

Train up a child in the way he should go and when he is old he will not depart from it. (Prov. 22:6.)

It shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy.

And your young men shall see visions, and your old men shall dream dreams." (Acts 2:17.)

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another. (John 13:34-35.)

Husbands love your wives as Christ also loved the church and gave himself for it (Eph. 5:25.)

Love suffereth long and is kind; love enviieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked; thinketh no evil, rejoiceth not in unrighteousness but rejoiceth with the truth, beareth all things, believeth all things, hopeth all things, endureth all

things. Love never faileth. (I Cor. 13:4-7.)

Offertory

Sermon

Hymn

Service of Prayer

DEDICATION: Eternal and ever loving God, we remember before Thee the weaknesses and sins which so easily come upon us in the relationships of the home; but we remember also in gratitude the depth of Thy mercy and the renewing of that forgiveness which is born of love. We would be strengthened by Thee that our high desires for our homes may have fulfilment and that the richness of Thy love may be embodied in us and our children. We dedicate to Thee the homes with which Thou hast blessed us, our daily life in those homes, our words and deeds, our hopes and ambitions, our hearts and wills, beseeching Thee to transform them with the touch of Thy divine power, and make them a part of Thine eternal purpose for all mankind.

Benediction

So Long as There are Homes

So long as there are homes to which men return

At the close of day,

So long as there are homes where children are—

Where women stay,

If love and loyalty and faith be found
Across these sills,

A stricken nation can recover from
Its gravest ills.

So long as there are homes where fires burn
And there is bread,

So long as there are homes where lamps are lit

And prayers are said;

Although a people falter through the dark,
And nations grope,

With God himself back of these little homes

We still can hope.

Light of the Years, by Grace N.
Crowell, Harper and Brothers, publishers.

Children Who "Don't Know What to Do"

"What a lovely feeling there is in a room of occupied children," writes Kathleen Good. "Parents of large families, teachers, and Sunday School leaders must feel the thrill of a intent group of children at times."

But alas, all too often we hear "I don't know what to do!" Why not be alive to the needs and possibilities of this exclamation, and lay careful plans to captivate this moment of restlessness among children, and set them to work on something constructive and entertaining, as well as educational.

1. A *Children's Library*. Spring cleaning is bringing to light many magazines and books, some old, some current, but many suitable for next winter's reading. A canvas of the local community for books will swell the number, and many parents will recognize the value of a Children's Library, and will be glad to donate an extra book or two.

2. A *Hobby Shop*. Many of the children will need no suggestion about a hobby. They know what they want to do, and this should be one place where each child does what appeals to him or her. Encourage them to bring whatever they want to work on, anything from drawing boards to knitting needles will appear. Boys will make anything from pet shelters to model planes and trains. Encourage each child in self-expression. The child showing a tendency toward wanting to "teach" should be made supervisor for a brief time, etc.

3. *Vocations*. Little girls who bring dolls to express their desire for play-home-making should be taken seriously, and leaders should enter into the spirit of the mood. Debaters and public speakers should be encouraged, singing or recitations offer the chance for individual expression.

4. *Plant Study and Culture*. This field is limited only by the energy of the leader. Surveys of the neighborhood for specimen plants and varieties of common plants will produce material enough for a whole season's study.

5. *Bird Study*. Excellent helps for local bird study are available through inexpensive books at local stores. Cut-outs in paper, cardboard, or ply-wood, painted or colored afford excellent training.



You Can Have a Junior Choir

Have you wanted a Junior Choir in your church for some time? Have you feared that you did not have sufficient talent? Are you unable to find a director? Then you are in the same position in which we were a year ago; but we have a Junior Choir now. How did we do it? We just started. The important thing in starting a children's choir is to *start*. Find an accompanist, and, if no other director is available, let the pastor take an hour a

week for the youngsters. He will be amply repaid in the joy he will get out of the work.

It was not only to enhance the morning service that we formed this group of choristers. Our first object was to give the children something to do in the service. We wanted them to feel that they were contributing something to it. That encourages attendance on their part and helps them to enjoy the service. In due time they will learn that the most important thing for them is to be—not contributors to the service—but recipients in it, receiving the grace of God in Christ. We also wanted to help them appreciate and understand the music of the church. Then, too, we hoped to teach them the meaning of the words of the hymns which we sing. We had previously had the sad experience of finding children and adults unconscious of the meaning of the words of simple hymns like "Rock of Ages."

Since these were our objects, we did not try to secure only a few talented voices, but extended the invitation to all children in the congregation between the ages of ten and fourteen. A few of them could read notes. Some of them knew nothing at all about music.

We started singing hymns in unison. Before the end of the year we were singing two-part music. I believe that it would have been better to continue unisonous singing for the entire year.

The opening minutes of each rehearsal were spent on a few exercises. We practised singing five notes up and down the scale twice in one breath. We hummed the vowels. Then we sang a few new hymns. To keep their interest, I asked questions on the meaning of each phrase. If I found them unable to answer, I would explain and illustrate. By contrast with poor sacred music, and with secular music, I tried to show the beauty of our chorals. We closed each rehearsal by singing one or two familiar hymns or choice anthems.

It is not our purpose to discuss everything necessary for conducting a Junior Choir. There are many good text books on that subject. For music we recommend: the hymnal, or "The Junior Church Choir Year Book," (White-Smith, Boston, Mass., \$1) or "Songs and Hymns for the Junior Choir," (Willis Music Co., Cincinnati, O., 60c).

Our purpose here is to encourage the fearful. Our experience has proved to us that most of our fears in connection with a children's choir were unfounded.—*Elmer A. Kettner, The American Lutheran*.

THE PULPIT

THE YOUNG MAN WHO LOOKED OUT FOR NUMBER ONE

CHARLES F. BANNING

"One Thing Thou Lackest," Mark 10:17-31.

To every man there openeth ways and ways and a way.
And some men choose the high way and some men
choose the low,
And in between on the misty flats
The rest drift to and fro.
To every man there openeth a high way and a low,
And every man decideth which way his soul shall go.

OUR scripture lesson this morning is the story of a young man who decided which way his soul should go. He was wealthy, moral, influential, capable. His character and reputation were above reproach. Mark says, "Jesus loved him." However, he was self-centered. He believed that the Lord helps those who help themselves and that the first law of life is self-preservation. He considered it his first duty to look out for number one. So, having influence, wealth, reputation, personality and friends, he came and asked Jesus how much it would cost to get eternal life. Having all the good things of this life, how fine it would be if he could just keep on living that way forever.

This incident raises two very important religious questions. "Is morality enough" is often asked and Jesus seems to have answered it in this story. Jesus insisted that morality was essential but an open minded reading of the story leaves one with the query, "what lack I yet," and the answer, "one thing thou lacketh." The conclusion is that keeping the commandments, living a life of morality above reproach is not enough.

A second question is why would Jesus command this young man to sell and give away all that he had. He did not compel Matthew or Zacheus, who were both rich men, to do that. Why would he make it harder for this young man? Does this mean that one must sell all and take the vow of poverty to be a disciple? No, Jesus always touches a man at the point of his greatest need. The blind received sight, the lame received strength in withered limbs, the dumb man received power to speak, the man with an unbalanced con-

fused mind received the power to think clearly and Jesus gave him an integrated personality. Jesus touched each at the point of his greatest need.

This young man was self-centered. He thought of himself first and always. His question is a selfish question, "what must I do that I may gain?" He wanted to add eternal life to his other possessions. Jesus had said, "Lay not up for yourselves treasures on earth." Matthew and Zacheus caught the vision of service and usefulness to the Kingdom of God. This young man could see only himself. His possessions prevented his spiritual growth. Therefore, the command to get rid of the possessions.

Some men can work all day within reach of liquor and never be tempted to drink it. Others could not. Some men can handle money and not be tempted to steal it. Others can not. Jesus knew that as long as this young man had wealth he would depend upon and trust his wealth too much and it would prevent a growing Christian life. It would be like seed planted among thorns. Jesus knew that money in the eyes of this young man stood for a pagan, self-centered way of life. It was a malignant growth destroying his soul.

A little while ago a book was published which bore the title "Flatlands." It was a tale of a two dimensional world, a world which had no height. The more one thinks about it the more one realizes that there are a vast number of people who live in flatlands. Their world has length and breadth but no height. It is a selfish world purely. This young man lived in flatlands. His wealth kept him from looking up. He chose the low road. He looked out for number one and he is quite typical of much of American life.

In the world today profits and high wages are about all that men can see. It is true that both labor and capital want a better day but

when they are told that they must look up, they must forget their selfish interests, they go away sorrowful. Some people choose their life-work thinking of money, leisure, marrying the boss' daughter or the boss, and quick, easy promotion. When told that they must seek the will of God and follow a motive of service, they are not so enthusiastic. Too many American homes live in flatlands. Everyone wants a happy home but it is practically impossible for those who trust in big houses, expensive furniture and cars as big as the neighbors, to enter the kingdom of happiness. That does not mean that one who has these things cannot be happy. It does mean that the spirit of love and service must be there.

I see this issue facing the church almost every day. There are many people who want to stop sending missionaries to the orient. There are some of our members who feel that we ought to cut down on our missionary program and apply the money to our own program. Many of us have been facing some serious questions as we deal with those little white pledge cards which the finance committee mailed out. Shall we increase or decrease our pledge? How much can we spare? What are others doing? There are few questions that are as important as *how religion is to be financed*. It was the question of financing the temple in Jerusalem that sent Jesus to the cross. John Huss exposed the graft and corruption of the finances of the church in the 14th century and he was burned at the stake. Savonarola exposed the graft and corruption of the church in Florence in the 15th century and he died at the stake. It was the system of financing the church that Martin Luther attacked that brought on the Protestant Reformation. It is the system of financing the church in Germany that has put Neimoeller in prison and brought about the persecution by Hitler. There is no more important question facing the church in any generation than this. It is not just a question of money. What lack we yet? We lack the spirit of love, we lack the passion to see men saved, we lack the hunger for righteousness. We live too much in flatland and forget that there are mountains to be climbed and enjoyed. That is the issue when you face that little white card. It is not just how much money will I give, but how abundantly do you plan to live. You choose God's will or your own, the high road or the low road.

A German artist redeemed from a life of sin painted a picture of Christ. His heart had been so touched that all his masterful genius

went into the painting of the face of Christ. The picture was hung in the village church and underneath it the words, "All this I did for thee, what hast thou done for me." One morning a young nobleman sauntered down the aisle for a look at the painting. The face of Christ, as revealed by the converted artist, caught and held his attention. He stood for a long time gazing upon his crucified Lord. The thorn pierced brow, the broken hands and feet, the pierced side, caught and held him. Young Count Zinzendorf that day confessed his sin and yielded his life to the Son of God. His soul moved out of flatland. He faced the same choice that the rich young man faced who turned away from Jesus. The great Moravian missionary enterprise is the result of that choice that day. When you sing the hymn "Jesus Still Lead On" remember that it is a hymn written by this same Count Zinzendorf who refused to look out for number one, who moved out of flatlands and began to live abundantly. What lack we yet? This is what many of us lack, that experience of surrender to Him.

It is said that a committee once called on Enrico Caruso, the great tenor, to ask him to sing at a concert for the benefit of charity. The chairman of the committee said, "Of course, Mr. Caruso, as this is a charity affair we would not expect you to do your best. Your name will draw the crowd and you can merely sing some song requiring little of strength or skill." Caruso drew himself to his full height and said, "Caruso never does less than his best." What does First Baptist Church need? That's what we lack. Jesus said, "Thou shalt love the Lord thy God with all thy mind, and heart and strength." All your time, money and influence should honor Him. Can you say, "I never do less than my best."

Over the entrance to the German Youth Camps last summer this motto was hung, "You were born to die for Germany." That motto stirred German youth to a frenzy of patriotic loyalty. This young man who came to Jesus would answer, "Not me. I was born to make something out of myself, to get all I can, to enjoy life, to live for myself." Jesus would answer, "You were born to live for others, to work for the Kingdom of God, to die that others might live." That's what we lack.

A little boy was seen one day drawing a picture with pencil and paper. "What are you doing?" he was asked. "Drawing a picture of God," was his answer. He was warned, "But no one knows what God looks like." The lit-

tle boy answered, "They will when I get through." Here's the question I would like to leave with you this morning. When you get through with your life, when you have drawn

your picture, will men know more about God and about Christ, or are you living in flatland?

To every man there openeth a high way and a low
And every man decideth which way his soul shall go

FLOWERS IN THE DESERT

JOHN JACKSON BROWN, Jr.

*"The desert shall blossom as the rose,"—
Isaiah 35:1.*

THE distinguished historian Gibbon, having carefully scrutinized human conduct, concluded, "History is little more than the register of the crimes, follies and misfortunes of mankind."

Many historical paragraphs of Holy Scriptures register such ghastly crimes, follies and misfortunes of mankind that readers often wonder if they are not beholding the record of some gigantic slaughter house. In the days of Noah a commentator was forced to make the observation, "The wickedness of man was great in the earth, and every imagination of the thoughts of his heart only evil continually." So wicked were cities in the days of Abraham and Lot that strangers dared not lodge there overnight.

Search the Scriptures and you are bound to face shocking greed, lust, murder, poverty, degradation, tyranny. How cheap was human flesh in those crude and cruel days. A tyrant need only issue an order and helpless children are strangled and dashed against the stones. And how blood-curdling are their conflicts. Open your Bible and see for yourself. See, here is the record of one of their battles. The simple historical report is that the most deeply spiritual of the earth's inhabitants ambush an enemy, burn their city, butcher every man, woman and child falling into their clutches. At the close of the day they divide the spoil, boast of the magnificent slaughter of twelve thousand human beings that day, wipe their bloody knives, and with untroubled conscience lie down in pleasant dreams to sleep.

Study the history of a given generation and you find crime, folly, misfortune. And history has an astounding way of repeating itself. As Longfellow puts it, "A little man comes out and blows a little trumpet and goes in again. You look for something new and lo! another little man comes out and blows another little trumpet and goes in again." If only there was a little variety or improvement in human life,

but always we have selfishness, lust, hatred, jealousy, murders. The annals of the mist past are soaked in blood as are the latest sheets from our most modern press. The beautiful garden of paradise has been transformed by man's sin into a bleak and barren desert; a desert littered with human skeletons and inhabited by deadly poisonous snakes. In what a vast and uninviting desert do we find ourselves this day.

And yet! flowers — creations of amazing life and fragrance and beauty have grown in deserts. An explorer once found such a flower on a great desert of Central Africa. He was set upon by a band of blood-thirsty savages, robbed of his food and clothing and left to perish five hundred miles from the nearest white settlement. In despair he flung himself down on the bleak and barren sands and prepared to die. Just then his attention was drawn to the extraordinary beauty of a delicate flower, no larger than the end of one's finger, blooming at his side. Here in his despair he found in the desert one spot of beauty and hope. The explorer wondered if the Great Being who had cared for that little plant and had brought it up in great beauty and perfection in this obscure part of the desert, would look with unconcern upon the suffering of one made in His own image and destined to eternal life. This thought put new life into him and he pressed on and was saved.

Perhaps as you look at human life in your world today you are almost ready to give up the struggle and be swallowed up by the great desert of despair. On every hand newspaper headlines and radio commentators scream of the wickedness and filth of mankind. Your neighbors are involved in awful scandals, political leaders betray their trust for personal aggrandizement, tyrants stalk the earth throttling the liberties of helpless peoples, in a world of plenty, children are pleading for a crust of bread but are left to starve. Human life is bleak and barren and hopeless.

Why struggle on? Why not lie down in the desert of sin and become a part of it?

Are you discouraged and bewildered by the facts of ancient, medieval and modern history and ready with the pessimists to blow out the one remaining candle to see how dark it is? As you sink in the desert of despair, I beg you to open your eyes just once more, take just one more look and you will see nearby a beautiful flower. God's beautiful garden of paradise has not been entirely blotted out. Sin and ugliness may figure in the headlines and make a great noise but never overlook the reality of goodness in the earth. Here and there we find those who are in the desert of sin but not of it. In every generation we find those who reflect the marvelous beauty and glory and holiness of the Creator. In the darkest of Old Testament periods men who looked carefully found flowers on the desert.

For instance here is Lot on a desert—a desert of his own making, a desert of selfishness and stupidity. For years he had been concerned only with the piling up of a great fortune by close bargaining and hard dealing. Across the path of his life there came a beautiful flower—his Uncle Abraham. Instead of squabbling with this greedy youngster the kindly old man says, "Let there be no strife between me and thee. Let us settle our differences. You choose the best for yourself and I shall gladly take what may be left and make the most of it." When Lot is in grave trouble it is Uncle Abraham who goes to the rescue of the man who had been so thoughtless of him. In the desert, but not of it! Kind, gentle, generous, forgiving, patient, returning good for evil, demonstrating the fact that a man's life consisteth not in the abundance of the things which he posseseth. To his dying day, Lot never quite ceased to wonder and to be influenced by this beautiful flower in his desert.

And what a lovely flower Abraham's servant found in the desert one day! He was hot, tired, thirsty, wondering. Nearby was a well—how thirsty was he—and the poor tired camels looked longingly at the well. But wells were battlegrounds and he was a stranger in the land. Into the desert of his surroundings there came Rebekah: "Drink my Lord, and I will draw water for thy camels also until they have done drinking." A beautiful flower—respectful, kind, considerate, generous.

Turn over a few more pages. Look at these tough herdmen of Gerar. Their motto is "Might makes right," every man for himself and may the Devil take those who cannot fight for their own. Isaac dug a well, a

very choice well of springing water. The Gerar gangsters strive for it in a pitched battle; Isaac lets them have it and digs another well. The gangsters desire this well also so he lets them have it. Here was a man IN the world of strife but NOT OF it. The Gerar gangsters are somewhat humbled and embarrassed when they find Isaac calmly digging a third well without any bitterness or resentment. They don't feel like fighting any more but rather did they sit down at Isaac's banquet and swear an oath of friendship. A man who returns good for evil and that centuries ago! An amazing event, a strange man bearing the image of God and reflecting his glory in the midst of a desert of sin.

Take a look at the Israelites in the wilderness. Their desert of rebellion and idolatry and sin was not without its flower. Listen to Moses as he prays that God will permit him to bear in his own body the penalty for Israel's sins. Have a look at another amazing flower in a great desert.

And what shall I more say? For the time would fail me to tell of Caleb and Joshua, of Samuel and David, of Elijah, of Elisha, of Ruth, Job, Ezra, Nehemiah, Isaiah, Jeremiah, Daniel and of countless others, in the world but not of it, blooming in deserts and in mountains, and in dens and caves of the earth, bringing life and hope and inspiration and fragrance to human life.

The Old Testament records horrible crimes, follies, misfortunes, you may say. Yes, and so does the New Testament and so does every other faithful volume of recorded history, and so does your newspaper this day. Individual and national crimes each day transform your life into a nightmare of uncertainty and fear. Then you must get out your history book, your Old Testament, your New Testament and look for the flowers that flourish in every generation. You are afraid that the weeds and thorns will finally choke out all of the flowers from God's garden of paradise. Take another look at the New Testament and there you will discover the fact that God has developed a flower that grows in spite of the weeds. This finer variety is delicate and fair and yet stronger and sturdier than all others. When the flower was planted by God in Nazareth, the pessimists shook their heads—nothing could grow in that soil and among those weeds. Instead of dying however this flower multiplied, soon there were a few dozen of this variety, at the end of the first century some two hundred thousand such flowers, at the end of the third century there were eight

million, and at this present time there are hundreds of millions of this variety of flower scattered in every part of the human desert.

O bewildered and discouraged soul, wherever you may be this day, pause and behold with wonder and awe and reverence the beautiful and delicate and holy flowers of humanity that brighten every page of history and that today bloom at your side. Recollect that the Almighty God is a very remarkable gardener. The thorns and weeds have done their worst against his flower in the past but always it has survived and multiplied and flourished. Know that He has finally brought forth the Christian flower with which he is transforming the deserts into a beautiful garden of paradise. Face the simple fact of history that the very gates of hell cannot prevail against God's purpose and turn your face to the present and future with faith and joy.

As you go about your work this day, open your eyes and you will discover wonderful flowers near you — flowers that radiate hope and encouragement and abundant life and joy. You will then marvel, not at the evil in

the world, one great expanse of desert, but you will behold with wonder the joy these wonderful men and women around you — fine unselfish, sportsmanlike, bearing all the marks of the Christian flower.

Are you of this Christian variety? Do you realize what hope and inspiration and joy you may bring to some poor struggling sinner along the desert path? Do you begin to see how God is transforming the earth through you and how very important you are in His scheme of things?

"Be noble! And the nobleness that lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine own."

Be like Jesus and the blood smeared records of the ages will be clean henceforth; a new beauty and holiness and abundance will come to human life; a new fragrance will take the place of the horrible stench of putrid sin banished will be the crimes, follies, and misfortunes of mankind, and the prophet's dream will come true; the deserts of sin and misery and wars and rumors of wars will be transformed and blossom as the rose.

PREPARED PLACES

GEORGE McPHERSON HUNTER, D.D.

Baccalaureate Sermon

AT any school during commencement week parents, teachers, pastors, and friends of the graduating class cannot help wondering about the future of the class.

What will they do? Where will they go in life? What mark will they make? These and a hundred questions like them rise. The twelve men in the upper room, Christ's scholars in his school wanted to know what naturally you want to know. They would have been less than human if they had not asked about the future.

So the words came from the lips of the Master. His answer to their anxiety. "I go to prepare a place for you."

He Has Prepared

We hear much these days about preparations for war. Preparedness is in the air. It's a talismanic word and part of the divine vocabulary. God is the author of the idea. He began his preparation for us long before a human foot ever trod the earth.

Curiosity took me down into a coal mine,

where the manager put me on a truck, and we drove at a terrific speed along a dark tunnel that looked like a gigantic rat hole.

Then at the end of the track he lifted a light. It played on the dark coal vein. There I saw how God had for millions of years been storing energy and heat getting ready for this industrial age in which we live.

An authority on fish tells me that two thirds of the world live on fish. Going further he tells me the startling fact that the fish in the sea, rivers and lakes were swimming about before man ever trod the earth.

A marvelous provision for the coming generations.

A scientific friend tells me the grass we walk on is the basis of and the foundation—the father if you please—of all the foodstuff for man and beast.

Army quartermasters prepare for the feeding of an army.

God is the great quartermaster who has gone ahead to prepare food and shelter for man and beast.

A loving heavenly father who has made
such marvelous provision for the tramping
ordes of humanity will surely prepare a
place for you in his rich world.

He Is Preparing

That he has prepared for millions through
the centuries assures me he is still working.
And I take Jesus at his word. He is pioneer-
ing for you. Breaking new paths, selecting
your spot where you must shine as his lamp-
ighter.

But the going will not always be easy. Your
niche will not always be comfortable.

Robert Burns in a highland inn wrote on
he wall

"There's nothing here but highland pride
Highland scab and hunger
If Providence has sent me here,
'Twas surely in his anger."

Very often you will feel "God is surely
angry with me." Sometimes you will think
God has a grudge against you. "What have
done to be in such a place?" you will ask.
People will not always be congenial. Con-
ditions will sometimes be galling and un-
bearable.

But if all were easy and all were bright
where would the needful discipline come
from?

Men and women are made after the fashion
of good apples. By frost, snow, summer heat,
and winter darkness, the best apples and the
best characters are produced.

In sundry places and divers manners God
prepares all his agents.

"I had no defeat in my life" Napoleon
mused on St. Helena. When it stalked across
is path he was lost. Success like old wine to
new tippler went to his head.

"There's nothing like a fire to do the Phoe-
ix trick," Dr. Osler wrote Trudeau when his
ome with all his records were burned.
Calamity! Irreparable loss the world said. But
forgot Christ the great physician, was pre-
paring a better place for Trudeau, a better
quipment, and a better approach to tuber-
culosis, by the Adirondacks disaster. Victory
nd better health for thousands came out of
he calamity of one doctor.

When Defeat Overtakes You

The pressure of life and conditions seem
so much for you. If you have Christ as your
riend you will remember that he has pre-
pared the place for you. And you are being
tten as he sees fit for his appointment.

That it might be said of you—He was
"One who never turned his back.
But marched breast forward.
Held. We fall to rise, are baffled
to fight better
Sleep to wake."

He Will Prepare

Jesus our Lord has been going ahead for
two thousand years, smoothing out paths,
breaking down barriers, making straight high-
ways and preparing places for his elect.

The world and all the places in it are his.
And if you are his, all things are yours.

In Dumas' romance "Count Monte Cristo,"
the hero, when he had an immense supply of
gold at his command, cried with joy, "The
world is mine."

In a better sense than the romancer meant,
the world is yours. What are you going to
do with it? Kick it towards the goal or look
upon it as your oyster to be opened?

Listen, if we have faith in Christ, then that
faith will breed confidence. And out of confi-
dence will come assurance. And that will
give boldness. And the boldness of faith, we
are told, overcomes the world. And without
faith it is impossible to please God and attain
the place God has prepared for you.

Be like Christ in this one respect. He talked
faith, radiated faith, encouraged faith, sought
for faith in men as a prospector seeks for gold.

Faith in God Always Begets Faith in Ourselves

An old Scotch hunter was famous for taking
the highest fences and the broadest ditches
when pursuing the foxes. When asked how
he managed to do it replied tersely, "I get my
heart over first then the horse and I follow."

Get your heart into the right place and all
the rest of the essentials in life will follow
as surely as night follows day.

You will find in the long days of life a small
place and a right heart spells heaven; and a
large place and a bad heart spells hell. He is
preparing for you, what are you preparing for
him?

The only preparation he asks and the only
preparation you can make is to give him the
first, last and preeminent place in your life.

"I know not where His islands lift
Their fronded palms in air,
I know I cannot pass beyond
His loving thought and care."

THE HIGHWAY

J. OLIVER RITCHIE

Commencement

"Set thine heart toward the highway."—*Jeremiah* 31:21.

I WELL remember a night in France. It was during the war and it was winter. A thick ground-mist obscured everything. Our motor-wagon began bumping and jolting in a surprizing manner and then stopped. We had taken a wrong turning. We were on a by-road leading no one knew where. In the war-zone it was no joke going astray, and I shall not forget our gladness when, after what seemed endless backing, we reached the highway again.

In life, also, it never is a joke to strike a by-road, when you want to get on with business. Lanes and side-tracks, with their rough untended surfaces, picturesque turnings and whatnot, are for the ramble not for the journey. A man's life-work requires the highway. He wants to get on. Any sensible man will recognize at once that life's royal road *must* be a highway. He will feel that, for him, Jeremiah's word is scarcely needed, his heart is already there.

Yes, but what the prophet's word does for most of us is this: it emphasizes the fact that there *is* a highway. That was no small discovery. Any man who in the welter and confusion of human life can sight a particular track running straight through—a way of living and behaving, which, from among innumerable others, can be confidently taken as the best way—any man who sights and declares and follows himself that track is a benefactor to the race—a prince of pioneers—and that Jeremiah was. He sprung upon his fellows the revelation of the highway. Bravely he trod it himself. That few there were who followed him was the tragedy of the time.

It is widely declared that 1940 will prove to be one of the most momentous years in the history of the world. Humanity is at the crossroads — distinctly perplexed — overloaded with difficulties—in some respects paralyzed. The future of the nations for many a long day will depend upon decisions made and lines of action taken this year. Jeremiah's word comes home to us all with singular force: "Set your heart toward the highway." And every man

worth his salt will be tingling to ask: "Where is it and what is it?"

Goodwill

I. Well, one of its essential features is Goodwill. The spirit of the highroad can only be that. If it is anything else, between man and man, class and class, nation and nation disaster is bound to come. Let ill-will or self-will be the driving-force, then life ceases to be orderly, the crashes come and confusion worse confounded.

The Christian era opened with an expression of Goodwill from heaven toward men. And when you and I look around today and ask what spirit will help to solve our problems at home and bring the nations together in harmony and peace there is only one answer—"Goodwill." Mussolini has said that Goodwill is useless unless it is reinforced by might. But Mussolini is wrong. He is thinking of goodwill as a wave of sentiment. An emotion quickly vanishing into thin air. Thank God, that is not "Goodwill." To have goodwill means to *will the good*. It means having your heart set upon the greatest good for your fellow-men. It means making up your mind—dedicating your life—never to injure men knowingly but always to help them. Goodwill is therefore something which never goes empty-handed. It dives into the treasures of generosity. It loves to be resourceful. It comes forth with its hands full and sends the rich merchandise of brotherliness and mutual service round the world. Is there no wonder the nations rage and the peoples imagine a vain thing! The traffic is locked. Much of the world's life is side-tracked. We must get it back to the highway. "She is abroad, O Lord, the spirit, the power of goodwill."

Honesty

II. The next essential mark of the highway is Honesty.

"Set yor heart toward the Highway." This is a summons which clearly implies sincerity. And goodwill is worth nothing unless it is real and in earnest. Wherever there is honesty, there you have the highway in one of its essential aspects.

How great is the care and cost expended on our modern roads! Examine one of these in course of construction—take a cross-section of it and you have a parable of the kind of life urgently required today. The prepared sub-soil; the rough stones set in most admirable order; the concrete layers; reinforcements of steel in some places and then the surface; the result of prolonged experiment. The whole being a marvel of scientific care! A parable of honesty!

Were not the traffic so inordinately heavy today, these roads of ours would last for centuries. Let the message strike home to our hearts. The new world demands honest foundations. Trickery and dishonesty, pretence and falsehood of any kind will wreck all the prospects and multiply all our problems ten-fold. Lord Bradbury said recently: "Honesty, even if stupid, is a better foundation for credit than the most adroit finesse." That is a principle not for finance or commerce alone, but for every department of life. Honesty belongs to the highway of our God—honesty, through and through. "Set your heart to the highway."

Fellowship with God

III. And then life's highway is marked by Fellowship with God. Supremely so.

"Come a little way with me," says Goodwill to Christian, "and I will teach thee the way that thou must go. Look before thee. That is the way thou must go. It was cast up by the patriarchs, prophets, Christ and His apostles, and it is as straight as a rule can make it."

What is this but the best of the world's men, with one voice, declaring that he who walks with God has his feet on the highway?

Let there be no mistake about it. We need God—we need fellowship. With Him heart to heart—we need Him supremely. How can we expect to fashion the new world without Him who created the world and man in His own image? Where can we find the spirit of goodwill but in God who is Love and who has given us Jesus Christ? How can we live honestly in the sight of earth and heaven without God who is truth itself?

Our thankfulness today may well be this—that God is no more for the Temple than He is for the open road. We may walk with Him whom we worship. We may work with Him whom we adore. If we have been forgetting that, let us repent in dust and ashes and let us turn our hearts to God and to Christ who is "The Way."—*Christian World Pulpit*.

CHOIR AND CONSOLE

PRELUDE

Priere	Thomas
Prelude	Reiff
Pastorale	Nevin
Berceuse	Guilmant
A Memory	Nearing
Meditation	Hailing
Andante Cantabile	Becker
Berceuse	Duncan
To the Rising Sun	Torjussen
Soeur Monique	Farnam

ANTHEMS

In The Hour Of Trial	Broome
Tarry With Me	Pinsuiti
Thou Wilt Keep Him	Speaks
Thy Word Is A Lantern	Kinder
Hearken Unto Me	Sullivan
I Will Magnify Thee	Rogers
Behold The Lord	Thorne
Hail, Gladdening Light	Field
The Lord Is My Rock	Woodman
Thine Is The Kingdom	Saul

OFFERTORY

Meditation	Hosmer
Slumber Song	Schumann
Prayer	Boellman
Andante	Borowski
Reverie	Borodin
Andante in F	Marsden
Aria	Lotti
Andante	Mendelssohn
Invocation	Gounod
Eventide	Fairclough

POSTLUDE

Postlude	Batiste
March in G	Dicks
March Solennelle	Adams
Andante Religioso	Ross
Chorus Magnus	Dubois
Finale	Barnes
Gavotto	Camidge
Fugato in D	Peele
Allegro	Stainer
Maestoso	Pagella

The cake itself is of more import than the sugared covering over it.

Why do we have to put our hand in the flame before believing that fire is hot.

Despair is the master of all impossibilities. Poor telling has ruined many a good story.

The best of religion cannot be expressed in words. It calls for acts.

JUNIOR PULPIT

J. J. SESSLER, Ph.D.

God Saves the Pieces

Materials:

An octagonal pencil

A dollar bill

Demonstration:

Have someone hold the pencil firmly between both hands, placing each hand near the ends of the pencil and extending the arm slightly forward. Then fold your dollar bill lengthwise and grasp it with the right hand close to the end and announce that you will break the pencil with the dollar bill. Then raise the right hand and as you bring it downward extend the index finger, so that the finger hits the pencil and breaks it. This must be done quickly so that the audience does not see the extended forefinger and as soon as the pencil is broken, the finger should be returned immediately to its original position.

Story:

For this story I will need a helper, a strong boy, I think. John, will you come up here to help me? Hold this pencil, please. (Show him how to hold it.) (Produce Dollar bill). Now, what do you suppose I am going to do with this dollar bill? You will never guess, so watch. (Perform trick).

One day I saw a boy break a nice new pencil. Thinking the pieces were of no value, he threw them away. But two poor children walking along picked up the pieces and made use of them. They were rejected, thrown away but someone made use of them.

For eight years I watched a rag picker, a garbage scavenger go from garbage can to basket of refuse and glean out certain things. Articles which to everyone seemed broken and useless he would salvage. Last spring, the newspaper in the city in which he lived carried the headlines: "The loveliest wedding of the season took place in the Masonic Temple." Who do you suppose the bride was? She was the daughter of the rag-picker who had collected the articles others had discarded and had not only made a living but had become a respectable citizen.

Many, many years ago in the country of Italy there lived a sculptor, Donatello by name, who was chiseling away on an immense piece of marble. Suddenly he discovered a flaw, a crack. "That marble is of no use any more," he said, "I will throw it away." So it was thrown into his back yard. Some time later the great artist and sculptor Michael Angelo walked by this yard and saw this dis-

carded piece of marble lying there; he saw its possibilities and had it taken to his studio. From this discarded, cracked stone Michael Angelo carved one of his greatest masterpieces, the Statue of David. Was it useless this stone because it was cracked and broken?

Sometimes we feel as if our lives are broken just as the pencil was and that we are useless. Edison, for instance, became deaf but God made use of him. Franklin D. Roosevelt was crippled by infantile paralysis, but he became president. The apostle Paul contended with ill health (a thorn in the flesh) but God made of him a mighty man in the kingdom.

So we have no reason to be discouraged for God says: "I can make use of the pieces."

The Creation

Materials:

A glass pie plate filled with water.

A piece of sodium, the size of a peppercorn. (This may be obtained at a shop where chemicals are sold or at the high school college chemical department.)

Demonstration:

Set the glass pie plate filled with water in a conspicuous place so that your entire audience may be able to see it. Drop into it the piece of sodium. (Be careful that the piece is no larger than specified.) The sodium will burst into flame and smoke and will dart from one side of the plate to the other.

Story:

Our story today is based upon a text from the Bible. It is found in Genesis, the first book of the Bible, in the first chapter and the third verse: "And the Spirit of God moved upon the face of the waters."

Thousands of years ago the world was not as it is today. The Bible tells us that it was "waste and void and the Spirit of God moved upon the face of the waters." In the beginning there was no life. Only God was here. (Show trick). God moved over the waste just as this sodium moved over the waters but God brought forth life. With God there was life, just as there is life in the sodium. When God moved over the waste, things began to happen.

There was no day; there was no night. But God said, "Let there be light and there was light." But still the world was a dreary place with no people, nor animals nor even a blade of green grass.

But God looked down upon this waste and void and thought "I will change all this." He divided the water and the ground. But still the world did not look beautiful, so God

caused trees, bushes and flowers to grow; how beautiful his world was becoming.

But He wished it to be still more delightful, so he brought animals to move about in the growing vegetation and sweet singing birds to fly around in the tree tops.

Still there seemed to be one thing lacking. Oh yes! there were no people to enjoy this wonderful world. So God took some dust of the ground and from it He made a man. He breathed the breath of life into him and he became a living soul.

Then God looked upon all which he had made and behold it was good. "And the Spirit of God moved upon the face of the waters."

Naming the Baby

Text. Matt. 1:21.

When a new baby comes, what an interesting time it is! Everybody wants to see the baby. Everybody wants to name it; and if the little thing had to carry all the names people would give it I'm sure it would be swamped with names.

Brothers and sisters have names for it. Grandma and Grandpa want to name it. All the Uncles and Aunts have names, and the Cousins just must be considered and the neighbours too. What a lot of names. Some pretty, some terrible. But Father and Mother have the last word. Happy the baby whose parents have chosen the name before it is born, making provision for a boy or a girl, whichever it shall be.

There is something interesting about names. Did you ever think of it, that names have meanings? I looked up some of them the other day, and here are a few. I find that Charles means "A Man." Algernon means "whiskers." Alfred means "counselor." Frank means "free." Isaac means "laughter." John means the "promise of God." Theodore, Dorothea or Dora mean the "gift of God;" and Elizabeth means the "grace of God." Barbara means a "stranger." Irene means "peaceful." Kate means "pure." Mary means "bitter." Anne means "gracious." Ruth means "beautiful." We could go on with a long list, but these will do.

But suppose a name does mean something fine, we may not be like the name. Irene means "peaceful," but I know an Irene who is a real fighter, always in trouble. I know a boy by the name of Charles which means "a man," but he is anything but manly. He could be if he would and then his name would mean something to him. So here is a little slogan. Let us say it together. "A name means what you make it mean. Make your name good."

Now here's another little baby we want to

name today. (*Stoop down and act out lifting a baby from its crib, and hold it in your arms while you speak*). Do you remember a wonderful story? The angels sang on a clear, cold night. The stars sang, and the wondering shepherd went to find a new-born baby in a manger stall. You remember that story, don't you? Do you remember what they called that baby? Oh, yes. That is it. "Call His name Jesus." (Matt. 1:21). That is a wonderful name. Does it have a meaning? Yes. Can you tell me what it means? Yes. That is it. Jesus means "Saviour." Was He a Saviour? Is He your Saviour? And mine, too? Did Jesus make His name good? (*Let the children answer in each instance. Give them time.*) Now let us repeat again. "A name means what you make it mean. Make your name good." Yes, Jesus made his name good.

Now here is another baby we must name. Will you help me to do it? Let us see. Here is a new-born soul. A man 60 years old comes to Jesus and confesses Christ as his "Saviour" and we say he is now a child of God, and new-born soul; and we have a name for him. What do we now call him? (*Wait for the answers and get the right one*). Why, yes, of course. We call him "A Christian."

Does "Christian" mean anything? Has the name a meaning? Yes, what is it? (*Be sure to get the right answer*). Of course, A Christian is a follower of the Christ. Suppose this Christian does not follow Christ, does he make his name good? Does Christian mean a follower of the Christ in his case? No. Now let us all repeat again. "A name means what you make it. Make your name good." If you are a Christian you must follow Christ.—*Ernest H. Shanks, Ph. D.*

A Sermon on Chairs

The Bible is a most wonderful book. So many interesting things in it. Among the interesting things we find numbers. Ones, twos, threes, sevens, tens, twelves, fifties, and hundreds. (*Ask for some instances with these numbers*.) In the seventh chapter of Matthew there is a series of twos: two men, two houses, two gates, two roads, two destinies, or endings. (*While saying the above, have two common chairs in your hands, swing them over your shoulder, or appear to be playing with them*.)

Jesus told about these two men who lived in two houses. One was wise and built his house on the rock. One was foolish and built his house on the sand. Let us play that these chairs are the houses. (*place them side-by-side, a few inches, say 10 or 12, apart, and*

where the children can see plainly.) One man, the wise man, lives in this house. (*Lay your hand on the right hand chair.*) And the other man lives in this house. (*Indicate the left hand chair.*) Let us name these two men. You name them for me. What shall we call this wise man? Yes, that is a good name, Mr. Wiseman. Now let us name the other man. What is it? Mr. Foolishman? That does not sound much like a real name. How would Mr. Simpleton, do? All right, this is Mr. Simpleton. Name them after me. (*Mr. Wiseman. Mr. Simpleton.*)

How would it do to name the houses, too? This one built on a good rock foundation, what shall we call it? A rock house? Well, that is good. Rock house. Now the other one built on sand, what shall we call that? Sand house? All right. It is sand house. Now let us see you name them. (*Hold your hands above the right hand chair.*) What's this man's name? (*Answer by children, Mr. Wiseman.*) And his house? (*Answer, Rock house.*) This man (*holding hands above left hand chair*) is who? (*Answer, Mr. Simpleton.*) Fine! Now something else about these twos. There were two gates. In front of this house there is a (*give children a chance to tell as you indicate the right hand chair*)—straight, narrow gate. Yes, that is it. A narrow gate. In front of this one, (*point to the left hand chair*) there is what kind of gate? A broad gate. Yes, that is the way it is.

But what's the use to have a gate if there is no road? So there are two roads. Let us see what they are. In front of this rock house of Mr. Wiseman, with its narrow gate there is a road. Can you tell me what it is? Oh, a straight and narrow road? Yes, that is what Jesus said. What about the road before this wide gate that opens before the sand house of Mr. Simpleton? Oh! It is a broad road? Yes. You have it right. Jesus said it is a broad road. Now let us see what we have here. You name them for me. (*Go through the motions of indicating each, starting with the right hand chair.*) This man? (*Children answer each time.*) Mr. Wiseman.

This house? Rock house. The gate? Narrow gate. The road? Narrow and straight road. Now this one: the man? Mr. Simpleton. The house? Sand house. The gate? Wide gate. The road? Broad road. Who would care for a road that did not lead somewhere? So these roads have an ending. What did Jesus say about these roads? Can you tell me? This road (*Right hand*) leads where? (*Answer*) Eternal life. Ah yes, that is fine. My, who would not like to travel that road, even if it is straight

and narrow. What about the end of this road? (*Point to the left hand*). Where does it end? Careful now. What did Jesus say? Death! Oh yes! That is pretty bad. It is a broad, easy road, but it ends in death.

Now, let us suppose for a little while that I am Mr. Simpleton. I don't much like that name; but I am he, and I live in this sand house, (*Sit down in the left hand chair.*) I have a wide gate and a broad road. Easy going, and lots of fun. I can do just about anything I wish to do, and still have a good time, it would seem. But I don't like much this house of sand. It may fall down when the rains come, and I don't like the road, for it ends in death. I don't want that. What am I to do? I don't like my name. Don't think much of my sand house. And I certainly don't like the ending of this road. What must I do? (*Give children a chance to tell you what to do. They will tell you to move.*) Move! Well, where shall I move? The other house? How far will that be? About ten inches? Yes, how can I do it? Oh, that is easy, "Just step over." (*Do it.*)

Now what is my name? Mr. Wiseman. Ah, Jesus says somewhere that he will give us a new name. Now I live in a (*let them tell it*) have a —— gate, and a —— road, and the end is ——. How far did I have to go? Just one step. Now chairs, (*setting them back out of the way*) I'm done with you. Boys and girls let me tell you a story.

One day a boy was away up in the mountains, and there was a little stream, of pure cold water, dashing down over the rocks, and he could step over it easily, from one side to the other. He came on down the mountain, and that little stream was joined by other little streams, until he could no longer step over, but he could jump over it. Then further down the mountain and into the valley other streams, creeks, had joined it until he could not step over, or jump over, but he could wade through it. Following it still further it became a mighty river, too wide to step across, or jump over, and too deep to wade through it, but he could swim across,—waters to swim in. Finally there was such a great river, like the great Mississippi, and he could not step across, jump over it, wade through it, or swim to the other side, it was too far; and if he got across at all some one must build a bridge or come with a boat to take him over.

It is like that in life. It was only a step from one chair to the other, across the little stream; but if we put off our choice it may get to be too wide for us. Step over now. Ernest H. Shanks, Ph. D.

ILLUSTRATIONS

WILLIAM J. HART, D.D.

A Prayer For Fathers

Eph. 6:4. "Ye fathers."

I would be strong, Lord, now I have a son
To be my joy and care through years to come.

I would be brave; be honest; truthful; fair;
That he may know his dad is on the square.
I would be kind and generous. Each day
Grant wisdom for the problem under way.
Have courage to say "No!" if so I must;
To never tell a lie—nor fail my trust.
I would be wise and merry; free from guile;
In all respects an understanding pal.
And, if I may, I would a pattern set
In after years that he shall not forget.
And so, with humble heart, I ask again
Strength for my job of fatherhood. Amen!

—*The Christian Herald.*

Grubstaking the Best Folks

Luke 7:4. "That he was worthy for whom he should do this."

Simon Guggenheim—former U. S. Senator from Colorado—is the son of Meyer Guggenheim who came to America in 1847 and, starting in with a peddler's pack full of embroideries, built a stupendous fortune, largely out of mining. When Simon's own son, John Simon Guggenheim, met an early and tragic death, his parents resolved to sublimate their grief in a memorial. One young man had radically been prevented from fulfilling the promise of his youth; it would be a kind of poetry to help, in his name, other gifted young men and women to achieve full development.

And that is the origin of the John Simon Guggenheim Foundation, a trust fund of \$7,000,000, which has but one guiding idea. With a mining man's vocabulary, the Senator put it thus: "Let's grubstake the best folks we can find."

Formalizing this thought, the Foundation states its purpose "to find, or more often to recognize, the exceptional scholar and artist, and make it financially possible for him to do

the work he most wants to do."—*The Reader's Digest*, August, 1939.

Effect of War on Christian Endeavor

Ezek. 34:6. "My flock was scattered."

The Christian Endeavor movement in Europe has been shattered by the war and dictatorships, according to Dr. Daniel A. Poling, of Philadelphia, president of the International Society of Christian Endeavor. "In Germany," said Dr. Poling, "we had 67,000 before the third Reich came into power. It took all our members out of Christian Endeavor and drafted them into the Hitler Youth organizations. We had 900,000 members in Europe when the war broke out; no one knows what is left." Dr. Poling made this statement at a recent conference of leaders of the Christian Endeavor movement, held in Atlantic City.

—*The Methodist Protestant-Recorder.*

Thinking of the Rising Generation

Psa. 14:5. "God is in the generation of the righteous."

An old volume of the "Minutes of the Methodist Episcopal Church Annually Held in America from 1773 to 1794, inclusive," having been recently discovered, sheds light upon the manner in which church leaders a century and a half ago endeavored to train the children.

"What shall be done with the children?" was a question asked in 1779.

"Meet them once a fortnight and examine the parents with regard to their conduct towards them," was the answer.

"What can we do for the rising generation?" was the form of the question in 1787, and the answer was similar to the one previously given.

Three years later the question read:

"What can be done for the instruction of poor children (whites and blacks) to read?"

The answer shows that those early Methodist preachers had now begun to take the religious education of the young people seriously, and were endeavoring to establish some work of a systematic order. It ran thus:

"Let us labour, as the heart and soul of one

man, to establish Sunday Schools, in, or near the places of public worship. Let persons be appointed by the bishops, elders, deacons or preachers, to teach (gratis) all that will attend, and have a capacity to learn; from six o'clock in the morning till ten; and from two o'clock in the afternoon till six: where it does not interfere with public worship."

Thus the church of an earlier day made a serious effort to meet both its responsibility and opportunity in relation to the rising generation. Looking backwards we see the crude beginnings of that great system of religious education which has found forceful expression in our modern system of Sunday school work.

Flag Day

Psa. 20:5. "In the name of our God we will set up our banners."

1—Basic Idea of the Flag

On this anniversary of Flag Day, there returns to mind admiration for the perfect symbol created by the founders of this nation in the early days of perplexity, confusion and uncertainty. The basic idea of a flag that would suggest the individuality of the states and the indivisible union which holds them together, could not have been improved upon in any subsequent period of our history.

Today the nation reflects again upon the physical beauty, the history, the symbolism of the flag that was born on June 14, 1777. A writer on the subject recently said that the American flag is the third oldest standard in the world, older even than the present Union Jack of Great Britain and the Tri-color of France. These, as well as most of the other flags of the world, reflect the national changes of the last century and a half. Small but important details have been changed in their flags. Ours remains unchanged.

The American flag was created early in The Revolutionary War and was first flown a few months later at Fort Stanwix on the site of Rome. Its alternate red and white stripes, representing the 13 original colonies, and its 48 stars, representing the separate states, are an American history in miniature.

But the flag is not an inanimate object, not a mere combination of cloth and colors. The reverence it inspires, the power it exerts offer the perfect proof of a spiritual side of life utterly different from the physical setting. The flag does indeed speak to all that is best in our national life.—*Editorial in the Utica (N. Y.) Observer-Dispatch.*

2—The Banner of Democracy

In spite of selfishness and greed,

In spite of blunders rashly made,
God grant our flag's supremest need
Shall find defenders unafraid.

Against the madness of the day,

Of threatened war on land and sea,
God grant the flag we love shall stay
The banner of democracy.

Against whatever change may bring

And all that tyrants dare to do,
God grant our people still shall cling
To what is best and what is true.

Wherever despot eyes may turn

May still Old Glory proudly fly
Till men shall ultimately learn

In freedom's cause to live and die.

—Edgar Guest.

Children as Heirs

Heb. 11:7. "And became heir."

A very interesting law in Sweden is that relating to the property of persons dying intestate. In the absence of near relatives—and this excludes cousins and others still more remote—the property reverts to the State, but the law demands that the money be used entirely for schemes of child and infant welfare. The fund has now been brought up to close on half a million pounds, and it has enabled a great deal of valuable work to be done for the young. For example, there have been established 57 summer colonies for children from tubercular and poor families, and many more similar colonies have been given support. Some thirty permanent children's homes have been set up, and many others assisted. The State heritage is also used to benefit institutions giving medical advice about babies' care, creches, kindergartens, etc.

—*The Christian Herald, London.*

Fathers' Vocation

Ex. 20:12. "Honor thy father."

Are the sons of bankers more conservative than the sons of farmers? Is the daughter of a dentist more religious than the daughter of a teacher? Does the father's vocation have an effect on the religious life of son and sister?

In an effort to find out, Dr. Erland Nelson of Newberry College (S. C.) directed a survey of 3214 students in four state universities and fourteen denominational colleges. H

ound: (1) That the homes of dentists, journalists, lawyers, farmers, laborers and commercial men provided children with the more conservative attitudes, while the more liberal students came from the homes of teachers and social workers; (2) The most religious group came from church parsonages, followed closely by those from farmers' and laborers' homes. And (which is most important) (3) That father's vocation seems to have more influence upon student attitudes than does the number of years they have attended college.

We rejoice in the finding on parsonage children; we've heard too long the fiction that they are "fed up with religion."—*The Christian Herald*.

Kept Faith with His Father

Prov. 4:1. "Hear . . . the instruction of a father."

Many years ago I heard a story whose details have slipped from the uncertain grasp of memory but whose central fact remains. A father took his boy to a strange city and after spending some time together they parted, the father on an important business commission, the boy to go window shopping, with an appointment to meet each other at six o'clock at a place known to both. Six o'clock found the boy at the appointed rendezvous. The father's errand was complicated beyond all anticipation and his arrival was long delayed. When at last he reached the place of meeting the boy was still there. There were many other things the boy might have done, but he believed his father, believed in spite of evidence that his father had forgotten, believed while among a thousand faces thronging by, the one face most desired did not appear, believed while the pangs of hunger and the fears of the city's night gnawed at his confidence; believed while the tolling of the city's bell and the descent of darkness said, "Your father has forgotten." That is faith.
Dr. A. E. Day.

He Is My Father."

Prov. 4:3. "For I was my father's son."

When one of the Roman Emperors—after a great triumph of military victory—was coming back to Rome, he went up the Appian Hill in great state, with his foes dragged at his chariot wheels. Many soldiers surrounded him, leading to his triumphant entry. On going up the hill, a little child broke through the crowd. "You must not go there," said the soldiers, "that is the emperor." The little child replied,



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CHURCH AND SOCIETY

J. J. PHELAN, D.D.

From a Minister's Home

Prov. 4:4. "He taught me also, and said unto me, Let thine heart retain my words."

In the family of the renowned Andrew Murray, of South Africa, eleven children grew to adult life. Five of the six sons became ministers and four of the daughters became ministers' wives. The next generation had a still more striking record in that ten grandsons became ministers and thirteen became missionaries. The secret of this unusual contribution to the Christian ministry was the Christian home.—*John R. Mott in The Union Signal.*

The Prodigal Father

I John 2:13. "I write unto you, fathers."

Now a certain son had two fathers. And he came to one of them, and said: "My father, I am bidden to go far hence, even to the land of Africa, for the company for which I do work; for this world demands much rubber for its use, and we would supply it. And I shall be gone five years, and I will receive a very great reward, yea, full twenty thousand dollars every year; and also all my living." And the father said: "Go, my son, you are highly honored. And I therein rejoice; and may you increase in wealth and in happiness."

And not many days after he came to the second father, and said: "Father I would go to Africa, even to that dark land and great, for their need of the gospel is very great and there are few that go to bear the Word and to heal their bodies and to teach their minds." And the father answered and said: "What madness is this, my son, that hath seized you? For the land is an unhealthy place, full of deadly fevers and many diseases. And it is so far away. And your mother would grieve for you sore. And there are heathen enough at home. And the pay is beneath contempt." And he said: "Go not, my son; throw not your life away. Abide here among your own people."

And I awoke. Yet I knew that the fathers were but one and that in their hearts there are many parents who speak thus with themselves. And I wondered much. And I prayed: "Oh Lord, open thou the eyes of the parents, that they may value aright men's souls and rubber, and money and service, and may know which will be worthwhile for their children; and give them grace to choose the better part and so to be partners with them in the spending of their lives."—*The Oregon Volunteer.*

Christian Day Nurture

Luke 2:52. "He gained in wisdom."

Too much of our religious and social work today is not unlike the placing of an ambulance wagon at the top of the precipice waiting in readiness for the pick up of the dead or half-dead bodies from below. Why not resort to a more humane and much less expensive device by building a good strong iron fence around the top? The policy of prevention is a more effective deterrent to wrong-doing than any belated so-called "curative" and "remedial" treatment. When doctors sometime fail to cut out all of the tumor—then the operation has to be done over again. The Seer was right: "bring up a child in the way he should go, and he will not depart therefrom." Nature or nature may be a mooted question, but don't let that affect the destiny of your child.

"Our Youngsters are Gone"

Isa. 13:18. "Their eye shall not spare children."

Manufacturing in a childless London, with gas masks and bomb-proof shelters at hand, is described by W. B. Forsythe in a letter to a friend in New York. He writes: "London in wartime is a queer combination of the old and the new and of sandbags and gas masks. Have you ever seen city streets without children playing all over them? Well, here in London I have. Our youngsters are gone, and I can assure you that a city without children is not my idea of a nice place. For all that we abuse their carelessness and thoughtlessness when we are driving, their absence does something to the inside of you that is not at all pleasant." We can well believe it, and only wish it would do something to the inside of those who make it necessary for them to flee for safety from the murderous bombs so fiendishly dropped upon them.—*Dr. C. M. Elderidge.*

Children's Day Parent Instruction

Luke 2:2. "If he asks for a fish will you give him a snake?"

Who will be an audible voice for the "forgotten man" in business today? He and his family will be at church Sunday. They are asking questions, this time of their pastor and preacher: 1. "If government assiduously per-

sists in entering the field of business reform, why, may not reformed business, likewise, enter the field of government reform, particularly, as all government is "thru the consent of the governed?" 2. "If the church is to continue its policy of "keeping out of politics" and keeping out of local government—the conduct of city and state affairs, how then can it render an honest and faithful stewardship of God's money?" 3. "If 'spirituality' is to be interpreted simply as aloofness to social conditions, regardless of the welfare of the less-favored "brother," where does Samaritanism come in?" Shall we say, only after the robber "falls among thieves?" Or shall we develop a society that does not breed "thieves" and robbers, either social, political or economic? We have a highly-developed religious technique for the "saving" of the individual. Have we an equally effective social technique for the "saving" of society?

Children's Day Christ

Luke 2:52. "And won the approval of God and man."

Jesus was never a "joy-killer." He could hardly have been the effeminate and anemic-looking individual which some of the painters and sculptors have depicted Him. How He loved to be "at meat" with acquaintances and they with Him. Behold Him at the house of Simon the leper, the scene of the woman with the alabaster-box of ointment; at Cana of Galilee, where water was turned into wine; near His parable of the Wedding-Guests; disciples plucking corn on Sabbath, man above days and traditions; Christ feeding the 5000; at the house of Zaccheus; at Matthew's house, call and vindication of his mission as a friend of "publicans and sinners." The high spots of the Gospel are all here! But we would not have had them had Christ been only an anchorite, a recluse, a stern-faced ascetic and hermit. In the attempt to portray His Deity, we have lost His Humanity. Love will do that sometimes.

Children's Day Brotherhood

Cor. 12:1. "Endowments vary, but the Spirit is the same."

Matt. 2:148. ". . . and who are my brothers?"

The term has had a long and interesting career. It started in the days of the early



3

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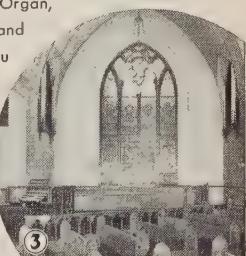
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prophets (800 B. C.) and is still pleading for universal recognition. The early church split on this rock. First the Jews, then the Romans and Greeks each in turn made the fatuous claim of racial superiority and a "chosen people." When Bismark united a group of separate provinces into a united Germany; when Canada absorbed other groups into the Dominion; and when America formed a coalition of states into a United States—much was accomplished for the principle of brotherhood in a geographical and governmental manner. But the clash between "superior" and "backward" groups still remains. Christianity must break down man-made barriers. With one-third of a world under military arms; with top groups taking all and groups below dropping its wrench in the fly-wheel to wreck all—it would seem that time was near to practice the principles of Christian Brotherhood. Let's begin today.

Children's Day Festival

Matt. 18:20. "Where two or three are gathered as my followers, I am there."

We're a nation of joiners without a doubt. Behold the innumerable list of clubs, lodges,

fraternities and group associations in the U. S. A few years back over one-half of the population were connected with a social or fraternal organization, not counting church affiliation which includes another half. There are over one million persons connected with Greek letter societies. What are the underlying motives back of all this phenomena and panorama? 1. Man is both a gregarious and eggregarious animal. He not only lives together in herds, but he must seek to lead the herd. 2. Man has an insatiable yearning for the dramatic. He must personalize or dramatize his emotions, ideals and abstractions. Behold him with ritual, oaths, secret handclasp, pageantry and esoteric language. 3. Man seeks for common delights and joys. He finds them at their best in group association, mark of social like-mindedness. 4. When possessed of the spirit of fellowship, he extends it beyond, thru the multiplication of concentric circles or other social groups. The success of the church is in ratio to its faith in God and organization.

Children's Day Mimeographs

Matt. 9:15. "I will have mercy and pity on whom I choose."

Much of our religion today suffers from the same causes which so disastrously affect other social groups, namely: We bring the philosophy and technique of the market-place into the affairs and life of the church. We make pretentious and high-sounding resolutions concerning our intention to "destroy the works of the devil." Then when the Old Deceiver is cornered—we pull our punches and hurriedly scot for shelter. We hit the ball sometimes, and wind up with an ignominious throw out and anti-climax at the plate. It is proper to have much sentiment today for the occasion is one of tremendous imagination. But let us not forget to rationalize and systematize some of our noble emotions and sentiment into concrete social character and conduct.

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Anti-Children's Day Memories

Rev. 16:16. "They mustered the kings at Armageddon."

Rev. 18:2. "She is fallen! Mighty Babylon is fallen!"

That was a sad and rueful day for the world, when the atheistic Clemenceau savagely refused the right to pray for Divine guidance at the Council of Versailles. Perhaps, he

sensed that the deliberations were only mockery and nefarious business anyway. When a world spends over 180 billions of money; nearly 20 million boys to get a Stalin, Mussolini and Hitler for a Kaiser with the greater loss of God, character, business, family and friends—then why not resort to the Jesus Peace program? The Four Horsemen are still rampant for another universal conflict, and possible Armageddon. With more than one-half of the world under a dictatorship and a totalitarian eclipse—American patriotism must keep a more vigilant eye upon its Congress than ever before in its history. Indifference is a greater foe to democracy than Hitlerism and Stalinism and that is bad enough. Christ is the world's Ideal Statesman.

Children's Day Teachings

Rom. 8:34. "Christ Jesus actually pleads for us."

Luke 18:1. "Always pray and not give up."

What are some of the inhibitions and pro-

hibitions to effective prayer? 1. The substitution of man-made prayer models for Christ and Bible models. 2. The desire to have God serve us rather than we serve God, a form of selfishness. Even prayer may be futile when we stress our needs with limited time left to aid God in His needs. Yes, God is Almighty, but He needs our aid to help save this world of sin and suffering. 3. The proneness to indulge in futile and repetitious formulas. How apt and pertinent is the reminder of Augustine here: "We pray the least when we pray the most and we pray the most when we pray the least?" 4. Insincerity often expressed in blatant and vociferous declamation with parrot-like recital of stereotyped phrases and platitudes. 5. Spiritual myopia or moral blindness in failure to distinguish between vital praying and merely praying prayers. 6. The inhibition of a restless and dissatisfied spirit of man. Man revolts. He thinks that he can run the world much better than even God Himself. 7. Failure to recognize that Christ is always praying for us.

SHE CAN'T GO TO CHURCH, BUT SHE CAN READ



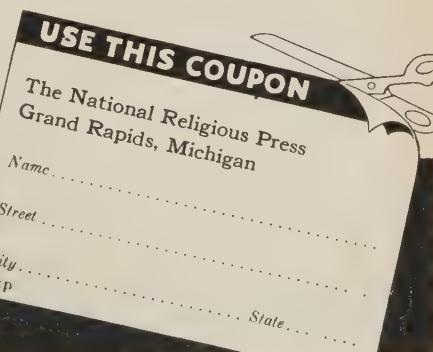
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BOOK REVIEWS

I. J. SWANSON

CHRISTIANITY GOES TO PRESS

By Edgar J. Goodspeed. **The Macmillan Company, New York.** 115 pages. \$1.50.

In a series of lectures given at the University of Virginia, a great Bible scholar tells the fascinating but seldom heard story of how the sacred writings of Christianity had to be written, and then collected, and published before we could have a New Testament. Dr. Goodspeed vividly portrays the story of publication in the first century by the Greeks and Romans, and shows how Christianity took advantage of these methods of publication, far in advance of the discovery of printing. This book is a necessary volume to a study of the history of the New Testament.

—Charles Haddon Nabers.

THE MINISTERS COMMUNION SERVICE BOOK

By Robert E. Keighton. **Judson Press.** 114 pages. \$1.00.

Here is a minister who realizes the importance of this significant ordinance, "The Lord's Supper." He knows its worship value. He sees that to consider it an after service attached to the morning worship hour, to be rushed through thoughtlessly, is to sift out the wheat and keep the chaff. The purpose of the author in this little book is to secure for the Lord's Supper a more edifying place in the worship program of the church.

The twenty chapters are twenty communion services each following a central theme such as "Power, Faith, Loyalty, Sacrifice and Love." Suggestions are complete for the call to worship, the Hymns to be used, prayers, lessons from the Scriptures, poems and meditations. Ministers are urged to adapt rather than adopt these suggested programs. This is the Book many ministers in non-liturgical churches have been seeking. The programs can be used equally well in a small rural church and in a large city church. The author is pastor of a church in Narberth, a suburb of Philadelphia, Pennsylvania. These programs have been used in his own church.

—C. F. Banning.

THEIR FUTURE IS NOW

By Ernest M. Ligon. **Macmillan Co., New York.** 1939. 369 pages. \$3.00.

Dr. Ligon is Associate Professor of Psychology in Union College, Schenectady. The book is a product of the Union-Westminster Character Research Project, which the author conducted with funds provided by the Westminster Presbyterian Church, Albany, N. Y., and Union College. His sub-title is "The Growth and Development of Christian Personality," and his purpose is to apply the scientific method to the solution of problems arising when the "traits of experimental faith" are being nurtured. There are four main features: the breakdown of the task of Christian culture into eight parts—vision, love of righteousness and truth, faith in the friendliness of the universe, a dominating purpose, sensitivity to the needs of others, forgiveness, magnanimity, and Christian courage; an emphasis upon the law of individual differences; the value and method of measuring progress—full details are given; and the drama type of education. The book stimulates.

—Wm. Tait Paterson.

OUR KNOWLEDGE OF GOD.

By John Baillie. **Charles Scribner's Sons, New York.** 1939. 263 pages. \$2.50.

Dr. Baillie is Professor of Divinity in the University of Edinburgh. He has taught also in Canada and the United States. Everything he writes is stimulating and thought-provoking. In this book he asserts: "The great fact for which all religion stands is the confrontation of the human soul with the transcendent holiness of God."

Can we say that every man is so confronted? Dr. Baillie answers that we can, although not every man recognizes or acknowledges the fact. But we are all "disturbed" by God. He analyses carefully and thoroughly the views of outstanding thinkers since the Lutheran Reformation, and fairly acknowledges the value which each has added to the understanding of the subject. Clearly and fully he gives his own conclusions. This book is a most valuable addition to theological literature.

—Wm. Tait Paterson.

THE CHURCH SCHOOL AND WORSHIP

By Irwin G. Paulsen. **The Macmillan Company.** 1939. pages. \$1.75.

There are occasional books that defy any review to do them justice. This is that sort of book. It speaks such a needed and timely challenge, conveys such wealth of inspiration and is so practically useful that one could scarcely commend it too highly to those concerned for and with worship.

The weakness of Protestant worship is that there is no real "tradition" of worship, no "clearly defined notion of the function of worship" and hence no adequate "program" of worship. The consequence of that, says Dr. Paulsen is persuaded and many of us are of like persuasion, is that "thousands are finding present day Protestant worship a meager and rather empty experience" as well as "unconvincing and unsatisfying."

This book is a serious effort to do something about that situation and to help others to do something about it. "The purpose of the present book," says the author, "is to provide, or at least attempt to provide, the guidance needed by ministers and church school staff to develop an effective curriculum of worship and properly to relate that curriculum, not alone to the teaching of the classroom, but more specifically to the ultimate and habitual practice of attendance at the public or common worship of the church."

The value of this book is multiplied by the addition of an interesting glossary of religious symbols, several pages of carefully selected and classified Bibliography and a series of questions that cover each chapter for use in case the book is employed as a text for class study.

—Harry W. Staver.

THE GREATEST OF THESE, an Exposition of I Corinthians XIII, and its Relation to some of the problems of Modern Social Life.

By Frederick Pinch. **Fleming H. Revell Company, New York.** 183 pages. \$1.50.

These thirteen sermons by the pastor of the First Congregational Church of Newago, Michigan, really do bring forth a satisfying exposition of Paul's famous chapter on love, and do so with a skill of illustration which many ministers will envy. Dr. Pinch is a master in weaving pertinent illustrations into his message with a minimum of words and with unbelievable ease and naturalness. It is a good book of sermons upon one of the most enjoyable chapters in the New Testament.

—Charles Haddon Nabers.

SAINTS AND SINNERS

By Charles J. Dutton. **Dodd, Mead & Co., New York.** 1940. 303 pages. \$3.00.

This is autobiography. Mr. Dutton has been for twenty years a minister in the Unitarian Church. Before he studied theology he was for a few years in the practice of law. There is a great deal that is informative and entertaining in his book. He knew a number of prominent men rather intimately and they pass in and out of the pages. He relates many pastoral and civic experiences and some should prove of considerable value to a minister. He is, of course, a liberal of the

liberals and there is all the self-assurance and the more-than-a-touch of arrogance that often accompanies liberalism. He is quite sure all his conclusions on theology and the church are correct and sound, but he might be mistaken.

—Wm. Tait Paterson.

HAVE SEEN GOD DO IT.

By Sherwood Eddy. Harper & Brothers, New York, 1940. 251 pages. \$2.00.

The reviewer is glad Mr. Eddy wrote this book, for it is heartening and encouraging. He tells simply and directly and with force stories of the working of the spirit of God in the hearts of men and women and in great social and governmental movements. His experience has been long and his journeys have taken him round the world many times. He has known many of the leaders of the great movements of the past four decades, and in those movements, sometimes in spite of them, and among those leaders he has seen God working His purposes. He begins with Moody and moves on to speak familiarly of many who are still in the headlines. It is a good book to read and ponder.

—Wm. Tait Paterson.

ENTENCES FOR THE SEASONS OF THE CHURCH YEAR, from the Lutheran Liturgy.

Music by Rob Roy Peery. H. W. Gray Co., Inc., New York. 12 pages. 20 cents.

As a musician and as a musical composer Dr. Peery needs no introduction to those acquainted with music. He ranks among the best, especially in the field of sacred music. Associated with Theodore Presser Co. he is also organist and director of music at St. Matthew's Lutheran Church, Philadelphia.

The sentences in this little book are properly sung after the reading of the Epistle. They are for these Church Seasons: Advent, Christmas, Epiphany, Lent, Easter, Whitsuntide, Trinity (for which there are two). That they show fine musicianship and deep religious one goes without further comment. They are easy to sing and well within the range of the average volunteer choir.

Non-liturgical churches could use some, at least, of these as responses; and such use would be profitable and valuable. In this handy booklet form they should find a growing usefulness. I like them even better than the ones carried in the Common Service Book.

—W. R. S.

LOUDS FOR CHARIOTS

By Robert Caspar Lintner. Revell, New York. 121 pages. Cloth, \$1.00.

This volume contains ten sermons: Clouds for Chariots, Tempests Round about God, God Still Guides Us, When We Pray, The Challenge of Christmas, Bread from Stones, The Gospel of the Second Mile, The Lamp in Her Hand (Mother's Day), Gates to the City of God, and Hymns at Heaven's Gate. They are good sermons. They move on a high spiritual plane and should be studied by many with profit. In the middle of the copy I have there is a mixup of pages which should be corrected.

—W. R. S.

JEW LOOKS AT AMERICA

By Louis M. Levitsky, Rabbi, Temple Israel, Wilkes-Barre. The Dial Press, New York. 1939. 107 pages. \$2.00

Contents: A Jew Looks at America. No aspect of our contemporary life faces a more serious problem than does democracy. As a result of the economic difficulties through which we have been passing in the last eight or nine years, many Americans are beginning to lend a willing ear to the impatience of those who complain of the inherent inefficiency of democracy and the slowness with which the "voice of the people makes itself felt in action."

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JUDAISM, AND THE AMERICAN MIND, IN THEORY AND PRACTICE

By Philip David Bookstaber, M.A., Ph.D., Litt.D., Rabbi, Reform Temple Oheb Sholom, Harrisburg, Pa. With a foreword by David Philipson, LL.D., Rabbi, Rockdale Avenue Temple, Cincinnati, Ohio. Bloch Publishing Co. Bookstaber includes an American approach to the theory and practice of Judaism. 248 pages. \$2.50.

Preface. Foreword. Judaism in Theory, Adjustments and Identity, Judaism in Practice, Judaism in the Social Process. Addenda. Foreword. Guiding Principles of Judaism in the Social Process. Judaism: War and Peace. Judaism and Social Justice. Judaism and the Totalitarian State; Judaism and the Family. Judaism and Community Welfare. Judaism and Education, and Appendices. Bibliography. List of Words Used Frequently by Jews.

Bookstaber makes this statement of a great mind, "We find the silver thread," which should unite all Jews into a brotherhood. We find in it, likewise, a vital urge for the Jew, particularly in America, to emphasize the necessity of the fullest development of the fine and constructive contributions that have been made in the past.

DEVOTIONAL LIFE OF YOUNG PEOPLE
By Clarence W. Cranford. The Judson Press. 125 pages. \$1.00

This book is written out of the author's experience and his persuasion that "people want simple, definite and practical help in how to carry on their devotional life." The book, accordingly, becomes a sort of Primer of Christian procedures. It deals with such familiar "resources for religious living" as meditation and prayer, Bible reading, church attendance, Christian beliefs and Christian service. It attempts to show the why and how of making these various "resources" effective in daily life and conduct. The suggestions offered are elementary but the author tells his readers that "they are made deliberately so." The arrangement of the material, with questions for group discussion at the end of each chapter and lists for further reading, make the volume admirable for use as a study book in Christian fundamentals of the devotional life.

—Harry W. Staver.

MY CROSS

(To one who criticized my cross)

MARIE MEDORA
Washington, D. C.

My cross just hangs upon a chain, it's true,
And it may seem that it is vain to you;
To me it is a badge I wear,
To me it is a flag I bear,
Which says to Christians everywhere —
"Be true!"

My cross was not on Calvary, it's true,
But helps my heart to keep that hill in view;
To me it is a shield and sword,
And when I see on chain or cord,
A cross, then I salute my Lord!

Do you?

My Cross was suggested by the poem, "His Cross—My Cross," by George E. Wiseman, appearing in the April issue of *The EXPOSITOR*. Eds.

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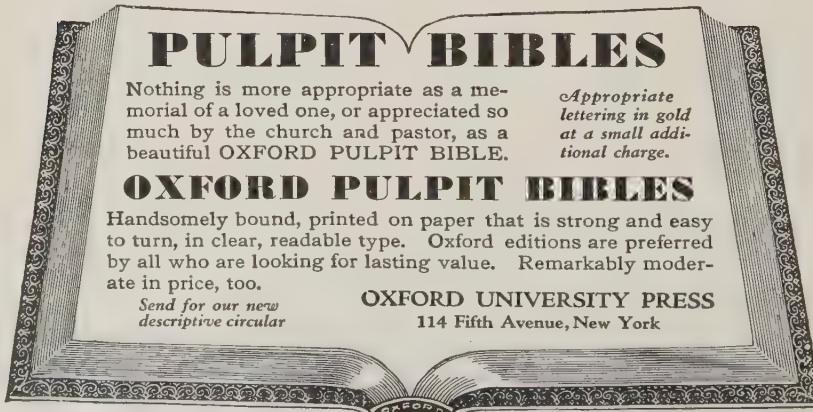
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MID-WEEK SERVICES

I. Our Start in Life

Prelude: "Echoes of Spring,"—Frml-Barnes.
Invocation.

Hymn: "O Gracious Father of Mankind."

Scripture: "How then art thou turned into the degenerate plant of a strange vine?" Jer. 2:21.

Hymn: "O Master, let me walk with Thee."

Pastor:

Jeremiah is concerned because the Hebrews have turned away from God, and reminds them of the start God gave them; they have lost it and gone astray. Hence the question in our lesson. An English preacher tells of his interest in certain life forms found in the Marine Aquarium in Northumberland; a room of tanks filled with all types of fishes, herring, cod, plaice, and many others; some with exciting colors, and as you looked at them they came to the glass sides and looked at you.

In another room he found a collection of stone tanks, filled with a stream of fresh sea water; in the tanks were rays, lobsters, sea anemones, and many like forms of sea life. A label above the tank displayed this legend—"Creatures which start life with the elements of a backbone, but after the early stages, settle down to a sedentary life and lose all trace of this."

Here we have creatures starting life with a spinal cord, a tail, a brain, a heart, and an eye; a start with a great promise, full of wonderful possibilities, but—they settle down! They lose their tails and cannot swim; all trace of the backbone goes; the brain shrivels up into a hard, useless lump; the eye disappears and is useless—helpless creatures, mostly unable to get about, no sight, no brain.

This is a story about sea life, but we need change very little of it to apply it to ourselves, just as Jeremiah asked the question of the Hebrews. So much promise, yet we degenerate into plants of a strange vine, or useless lumps stuck to the rock.

During June and July, we have special occasion to review the great promise with which the founders of our Nation were endowed, and how they struggled to develop the backbone, the spiritual sight, the energy and perseverance; all the gift of God to an embryo Nation, yet how many of us who follow after, accept this great heritage as a matter of fact, and settle down physically. How overwhelming the number who never enter a Church, a Sunday School, who prefer the questionable entertainment of the local movie to the hour of worship where abides the Source and Creator of all life! Are we settling down, about to lose the power of locomotion, of sight, of backbone?

Hymn: "O Grant Us Light, That We May Know."

Prayer.

Benediction.

II. Children in Our Land

(Decoration for this program should include not only the Christian Flag, our National flag, but the flags of other Christian Nations. Children should be trained for a "flag drill," using the aisles of the chapel or Church. The children carrying the flags for the drill should march in the processional of the Junior Choir.)

Processional: "Holy, Holy, Holy. . . ." "Flag Drill."



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Invocation.

Hymn: "The Prince of Peace, his banner . . ."

Scripture: I Samuel 17:17-58. (Several voices, reading well and slowly).

Child Recite: Oath of Allegiance to Flag.

Child Recite: Allegiance to Christ.

Hymn: "God is my Strong Salvation."

Child Recite: A Russian Boys United States Flag Creed.

"I believe that the Stars and Stripes symbolizes the noble aspirations and high resolutions of our great American democracy that it is the banner of a nation which protects the sacred and inalienable right of man in his pursuits of life, liberty, and happiness, that it is the standard of a republic which upholds justice and faith among men and peace and harmony among nations that it is the insignia of a country which promotes education, peace and prosperity that it is an emblem of a nation which dispels ignorance, religious prejudice and racial antipathy; that it is the symbol of our freedom, our unity and our power; the flag of a great and glorious yesterday; the promise of a greater and more glorious tomorrow.

—Robert Lobser, Cleveland.

Hymn: "Faith of Our Fathers . . ."

Pastor:

Our fast modern trains are equipped with locomotives of such design that they can travel uphill with as much ease as downhill; and each carries an instrument that registers automatically the speed at which the locomotive carries on. We, as citizens of this Nation, are of such design that we can stand the uphill pull as well as the down or easy grade. Furthermore, we too are equipped with an unfailing instrument for recording our progress day by day. It is as useless for us to make believe about our "speed of progress" as it is for the engineer of a modern train. It is the uphill pull that provides the test for both locomotive and man; it is our willingness to abide by the truth of our accomplishments, both physical and spiritual, that will prove our strength in the end. The armies of a Nation are worth only what their "design and construction" can accomplish, endure, construct with the help of God. Armies are made up of individual men, and if the individuals are and live like Sons of God, they will endure as Sons of God.

Hymn: "The Father Built This City . . ."

Prayer.

Benediction.

III. They Shall not be Weary

(This program is especially for young graduates, those returned home from school, and those at home for vacations. Decorations should be mostly school banners, school colors. Special seats should be provided for the

quests, as well as a fellowship luncheon after the program.)

Prelude: "Cradle Song,"—Lacey.

Invocation: (Especially for the guidance and protection of the young lives in our care).

Hymn: "On Our Way Rejoicing."

Young Person:

It is my joy to find,
At every turning of the road,
The strong arm of a comrade kind,
To help me onward with my load.
And since I have no gold to give
And love alone must make amends,
My only prayer is, while I love—
God, make me worthy of my friends!

—Frank Dempster Sherman.

Scripture: Isaiah 40:28, 29, 31.

Hymn: "O Jesus, Prince of Life and Truth."
A Litany: (Henry Hallam Tweedy, Journal of Religious Education).

GOD OF TRUTH, who hast promised that we shall know the truth, and in that truth become free, I would share in that legacy of truth and be a good steward of its treasures this day.

For all brave and wise spirits in the past who have visioned thy truth and handed it down to me;

For those who are seeking new truth, confident that ever more light shall break forth and shine upon our world;

For all scientists who trace thy ways in Nature and enable us to live more wisely and successfully in the mysterious realm of time and space;

For all historians who interpret history as thy story and so bring wisdom to live more efficiently in the present age;

For all ministers of beauty, who reveal the treasures of art and melody;

For all who generously and devotedly bring their knowledge to the service of the world, giving that vision without which the people perish;

For these and for all others who belong in this society of truth, I give thee hearty and humble thanks. Grant that, accepting with gladness the high office of a teacher, I may see clearly, feel deeply, and impart to men the mind of Christ. Amen.

Instrumental Music, or Solo.

Prayer for the dedication of the lives, enthusiasms, and strength of the youth of this great land to the cause of Christ.

Hymn: "Marching with the Heroes."

Benediction.

7. Blessed are the poor in Spirit: For Their's is the Kingdom of Heaven.

(Designed to undergird our courage and faith, in the face of world conditions, our National condition, and its effect upon ourselves, our friends and neighbors).

Prelude: "Love Song,"—Nevins.

Invocation: (For the help and strength of those in great personal need, name special accidents, such as those made homeless by rough floods, dust-storms, business conditions, abroad through persecution and open warfare).

Hymn: "Clear is the Call That Bids Us."

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Subject: *The Journey of Life.*

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Outline:

I The Guide— "Thou"—Jesus a. Qualifications—Wise, kind, etc. b. Experience—Been over the road. c. Interest—He died for me.	III The Road—"path" a. One of many. b. Is a narrow road. c. Not many going this way
II The Traveler—"me" a. Must take the journey. b. Have not had experience. c. Need just such a guide.	IV The Destination—"life" a. Contrast with death. b. A delightful anticipation. c. A glorious consummation.

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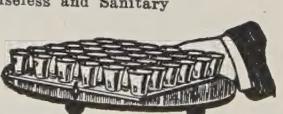
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Scripture: Matthew 4:16-25.

Hymn: "Strong, Righteous Man of Galilee."

Reading: "Great courage in the face of difficulty."

In these strenuous days of social strife in many forms when changes in our world are taking place or threatened, it would do us all good to look at the Waldenses. Who are they? And what good would it do a distract soul to think of them?

The Waldenses, or Waldensians, as they are sometimes called, are known as the oldest extant Protestant group in the world. They began with Peter Waldo, rich merchant of Lyons, about the year 1180, more than 300 years before the Reformation. In a great sorrow he read the New Testament and became convinced that every individual has the right to read and to interpret the Bible for himself. Friends gathered about him to read the Bible and to practice it. They had no thought of leaving the Church and did not expect its opposition, but Peter Waldo was refused papal approval and in 1183 they were excommunicated. In 1207 the Waldenses found a refuge in the Cottian Alps in northwest Italy, and the valleys of that region are still the principal center of their life and work.

For more than 650 years they withstood the severe opposition of church and state. In addition to constant hostility, they suffered more than thirty organized persecutions. In 1532 they officially joined the Reformation, which led to renewed persecutions. In 1655 several thousand of them were killed in the notorious Piedmontese Easter Massacre. In 1687 they were exiled to Switzerland. Two years later, under the leadership of their Pastor-Captain, Henri Arnaud, 700 men crossed the Alps and regained their valley homes.

On February 17, 1848 Charles Albert, King of Sardinia, issued his famous Edict of Emancipation giving them their liberty.

Though only a minority, of between twenty and thirty thousand church members, they exert a powerful influence in Italian life and reach a wide constituency. They have members in every walk of life, from Mussolini's personal physician, high government officials and university professors to farmers and fisher folk.

Why turn our minds today to these people? Not because we advocate, or prophesy, the sort of strife over religious and other convictions that has marked their history. But because we live in a time when increasingly the clash between majority and minority opinion is becoming severe. In many walks of life the stresses of living are forcing people into sharpened conflict with each other. And, one fears, these conflicts are destined to increase, rather than diminish, in the ten years to come just ahead. When and if they do, we need to learn something of charity, forbearance, and willingness to accord freedom to others in those cases where we may belong to the majority, and faith and courage for those other instances in which we will be in the minority. For our complicated social order is likely to put the same person now in the larger and again in the smaller group. When in the minority, we need to contend valiantly for the faith we see and to exemplify it by the purity and devotion of our lives, as the Waldenses did. When in the majority, we need to cherish the views of the smaller and idealistic group as one of the most precious treasures of our society, as the opponents of the Waldenses did not. And that which we as Christian educators practice did not. For, the urgent issues now pressing increasingly upon us all are not going to be solved either by those so broadly tolerant that there is nothing in the world for which they care enough to contend, or by those so intolerant that they contend in strife, and faction, and partisan hatred. The solution is being slowly hammered out by those who fuse tolerance and enthusiasm, good will and devotion, the words "Father, forgive them" and "It is finished" were uttered on the same cross.

Hymn: "Go Forth to Life. . . ."

Read responsively: Matthew 5:1-48.

Hymn: "Summer Suns Are Glowing."

Reading: "We Are The Poor."

Why it is we know not, but we have never ad wealth.

It may be that someone erred; that a fore-
ather of ours was tricked, or careless, or un-
lucky; that circumstances seemed to conspire
so that we and ours always launched our ships
last after the tide had gone out.

We seem so different from you, who have
much. Our home—to you—so small; our
clothes, coarse; our hands, unlovely; our life,
umdrum.

Yet, beneath, we are just like you. We
now excitement over simple things. We face
tragedy with the same inner devastation.

When we wait in the little hallway for the
doctor's verdict, our hearts ache as yours.

When our boy fails to meet the test of life;
when we must move away from the little old
house we have loved long; when our pet dog
dies in the street, we and you are one.

The disease germs cultured in us know no
social barriers when they get their chance at
you.

In our loins are some masters of the world
in which your children will live.

With you, we are caught in the meshes of a
fast social machine that grinds on and on,
but whether to good ends or evil, we wonder
as often as you.

We nurture our courage and hope in the
growing conviction of men everywhere that
their world must be re-fashioned into the just
and brotherly pattern of the Kingdom of our
God and of his Christ.

We are the poor.
Prayer and Benediction.

—P. R. H.

and 2 from current issue of International Journal of
Religious Education.

Bulletin Board Slogans

Nothing so distorts as words.

There are still many who hunger and thirst
after righteousness.

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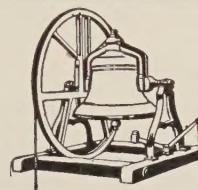


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INDEX FOR JUNE, 1940

GENERAL

- Benedictions, *Murray* 275
- Book Reviews 302
- Bulletin Board 289, 291
- Children, Questions for 278
- Children, Speaking to 278
- Christ Analysis, *Carter* 271
- Church Methods 278
- Dedication 280
- Editorial 276
- Flag Day 295, 298, 305
- Illustrations, *Hart* 295
- Illustrations, *Phelan* 298
- Junior Pulpit 292
- Marriage 279
- Mid-Week Services 305
- Music for Choir and Organ 291
- My Cross, *Medora* 304
- Object in Preaching, *Paterson* 267
- Sermons 284
- Student Pastorates,
DuBourdieu 269
- Voice of Europe, *Wiseman* 275

METHODS

- America and the War 281
- Attending Christian College 279
- Children, Questions For 278
- Children, Speaking to 278
- Children Who Don't Know
What To Do 283
- Christian Home Festival 282
- Church Officers' Guide 279
- Dedication Service 280
- Dramas for Churches 282
- Early Marriage Preferable 279
- Homes, *Crowell* 282
- Offering Bags, Make Your
Own 280
- Sell 1,100,000 Copies
"Upper Room" 281
- You Can Have a Junior Choir 283

ILLUSTRATIONS

- Children as Heirs 296
- Children's Day Brotherhood 299
- Children's Day Christ 299
- Children's Day Festival 300
- Children's Day Instruction 298
- Children's Day Memories 300
- Children's Day Mimeographs 300
- Children's Day Teachings 301
- Christian Day Nurture 298
- Effect of War 295
- Fathers' Vocation 296
- Flag Day 295
- Grubstaking the Best Folks 295
- He Is My Father 297
- Kept Faith with Father 297
- Minister's Home 298
- Our Youngsters Are Gone 298
- Prayer for Fathers 295
- Prodigal Father 298
- Rising Generation 295

SERMONS

- Flowers In The Desert, *Brown* 286
- The Highway, *Ritchie* 290
- Looked Out for Number One,
Banning 284
- Prepared Places, *Hunter* 288

JUNIOR PULPIT

- The Creation, *Sessler* 292
- God Saves The Pieces, *Sessler* 292
- Naming the Baby, *Shanks* 293
- Sermon on Chairs, *Shanks* 293

MID-WEEK

- Blessed Are The Poor 307
- Children in Our Land 305
- Our Start in Life 305
- They Shall Not Be Weary 306

SCRIPTURE TEXTS

- I—Illustrations
- O—Outlines
- P—Prayer Meetings
- S—Sermons

Ex. 20:12 (I)	296
I Sam. 17:17-58 (P)	306
Psa. 14:5 (I)	295
Psa. 20:5 (I)	296
Prov. 4:1 (I)	297
Prov. 4:3 (I)	297
Prov. 4:4 (I)	298
Isa. 13:18 (I)	298
Isaiah 35:1 (S)	280
Isaiah 40:28, 29, 31 (P)	307
Jeremiah 2:21 (P)	305
Jeremiah 31:21 (S)	290
Ezek. 34:6 (I)	295
Matt. 4:16-25 (P)	307
Matt. 9:15 (I)	300
Matt. 18:20 (I)	300
Mark 10:17-31 (S)	284
Luke 2:2 (I)	295
Luke 2:52 (I)	298,
Luke 7:4 (I)	295
Luke 18:1 (I)	30
Rom. 8:34 (I)	303
I Cor. 12:1 (I)	295
Eph. 6:4 (I)	295
Heb. 11:7 (I)	295
I John 2:13 (I)	295
Rev. 16:16 (I)	300
Rev. 18:2 (I)	300

WHERE TO BUY CHURCH EQUIPMENT

ALTAR SUPPLIES

- Wm. Lehmburg & Sons 307
- Redington Co., J. P. 308

BELLS AND CHIMES

- Deagan, Inc., J. C. 266
- McShane Bell Foundry 305
- Maas Organ Co. 300
- Meneely Bell Co. 309

BIBLES

- Oxford University Press 304

BIBLE STUDY

- Moody Institute 303

BRONZE MEMORIAL TABLETS

- Inter. Bronze Tablet Co. 262

BULLETIN BOARDS & LETTERS

- Ashtabula Sign Co. 305
- Clark Co., W. L. 308

CANDLES & CANDLE LIGHT SETS

- Muench-Kreuzer Candle Co. 262

CHAIRS (Folding)

- Redington Co. 307
- Royal Metal Mfg. Co. 303

CHURCH SOUND SYSTEMS

- RCA Victor 297

CHURCH FURNITURE

- AMERICAN SEATING CO. 265
- DeLong & DeLong Co. 262

DUPLICATORS, STENCILS, INKS

- Midwest Specialty 308
- Scarab Ink Co. 309

GOWNS (Pulpit and Choir)

- Cotrell & Leonard, Inc. 262
- Cox Sons & Vining 309
- DeMoulin Bros. 309
- McCarthy & Simon 306
- Ward Co., C. E. 304

HYMN BOOKS

- Hope Publishing Co. 262

MISCELLANEOUS

- E. R. Connelly 309

MONEY RAISING

- Edwards Folding Box Co. 306
- Harrison Company 308
- Woolverton Ptg. Co. 262

ORGANS (Pipe)

- Austin Organ Co. 30
- Hillgreen, Lane & Co. 26
- Schantz Sons & Co. 30
- Wicks Pipe Organ Co. 29

PARISH PAPERS

- Nat. Religious Press 30

PARTITIONS

- Wilson Corp., J. G. 30

PUBLISHERS

- Harper Bros. 26
- REVELL CO., FLEMING 26
- UPPER ROOM Back Cover

SERMON HELPS

- Author's Research Bureau 30
- Continental Writer's Bureau 30
- Union Bible Seminary 30

SUNDAY SCHOOL SUPPLIES

- American S. S. Union 30

TRACTS

- Bible Inst. Colp. Assn. 305, 30

WINDOWS (Stained Glass)

- Pittsburgh Stained Glass Co. 30
- St. Joseph Art Glass Co. 30